Moſes Vnuailed:

OR

THOSE FIGVRES WHICH SERVED VNTO

the patterne and ſhaddow of heauenly things, pointing out the Meſſiah CHRIST IESVS, briefly explained.

Whereunto is added the Harmony of all the Prophets, breathing with one mouth the Myſterie of his Comming, and of that Redemption which by his *Death he was to accompliſh*:

To confirme the CHRISTIAN, and conuince the IEVV: very profitable and full of comfort.

By WILLIAM GVILD, Miniſter of Gods Word at *King-Edward* in *Scotland*.

HEB. 10. 1.

For the Law had the ſhaddow of good things to come, and not the very Image of the things themſelues.

LONDON,
Printed by *G. P.* for *Iohn Budge*: and are to be ſold at his ſhop in Pauls Churchyard, at the ſigne of the *Greene Dragon*. 1620.

TO THE RIGHT REVEREND,

MOST GRAVE, LEARned, and worthy Prelate, and Father in GOD, My Lord Bishop of *Winchester*.

AS in the Creation darknes went before light, or as the dawning precedes the brightneſſe of the day, & as Ioſeph *obſcurely at firſt behaued himſelfe vnto his Brethren, and* Moſes *couered with*

a vaile ſtood before the people: Euen ſo (Right Reuerend) *in the detection of the glorious worke of mans Redemption, myſticall promiſes went before mercifull performance, darke ſhaddowes were the fore-runners of that bright ſubſtance, obſcure types were harbingers to that glorious Anti-type the Meſsiah, who was comming after, and* Leui's *Law with its figuratiue and vailed Ceremonies, was the viue reſemblance, painting and pointing out that cleere Lampe and Lambe of God, the expreſſe Image and ingrauen Character of the Father: So that as folded in ſwaddling clouts, and lying in a Crib, hee was ſeene and ſhewne*

ſhewne vnto the Wiſe-men that came from the Eaſt; ſo inuolued in typicall ordinances, and lurking vnder ſhaddowiſh ſignes, hee was offered and exhibited vnto the Iewes that ſaw his day but afarre off; the eclipſed and dimme light of the Moone (as it were) as yet onely glimmering, or the twinkling brightneſſe of ſtarry Lamps as yet onely dazedly gliſtering: Vntill the true Phoſphorus, that glorious Sunne himſelfe did ariſe in the Horizon of our humanitie, diſperſing the beames of his bounty, and manifeſting himſelfe to be that onely light of the world, promiſed to them that ſit in the Region of darkneſſe, for comfort and

illumination, and to the ioy of all in heauen and earth, the Lambe himſelfe onely opening that ſealed Booke, and vnfolding the truth of former hid myſteries.

Then that Ladder of Heauen, and Leader to glory, was more brightly ſeene, then Iacob *ſaw the ſame formerly in a dreame. Then that true Tree of Life planted in the earth of our nature, was plainly viewed without the limits of that heauenly Paradiſe. Then that heauenly Manna which the Father gaue from aboue, moſt aboundantly offered it ſelfe, vnto the refreſhment of all hungring Iſraelites. And that bleſſed Rock from Citie to Citie, and place to place fol-*

following them, moſt cleerely guſhed out the comfortable waters of Life, for euery one to drinke, and neuer to thirſt after. Then the true curing Serpent was graciouſly re-erected on high for all men to behold with the eye of Faith, and then all the Moſaicall ſacrifices, and rudimentall Rites, which like the Baptiſt, *pointed out* Chriſt Ieſus *to bee that Lambe of God that takes away the ſinnes of the world, vnfolded themſelues in their former darke ſhaddowiſh ſignification, and while they remained in vigour, albeit (like* Zacharie *before his ſonnes birth) they were dumbe and obſcure ſigners, yet ceaſing, and in their departure*

(*the*

(*the ſubſtantiall body filling vp the roome*) *with their eternall fare-well, opening their mouth as it were, they ſaid that which before they ſigned, and gaue a heartie congratulation and welcome to their accompliſhing verity, as night giues place to day;* Leui *thus yeelding to a more excellent High Prieſt; and* Hagar *the bondwoman, vnto her free Dame* Sarah.

Herein how Euangelicall light hath diſcouered the meaning of Legall obſcuritie; and how Aarons *Bells ſounded neuer but Chriſt Ieſus and him Crucified; nor his ſiluer Trumpets, but the ioyfull Iubile of ſoules freedome; his many ſacrifices pointing out that*

that one all-ſufficient: And how the ſucceſsiue diuerſitie of types of ſundry things, places, perſons, and actions, &c. from time to time couchedly involued, and cunningly conueyed, the bleſſed myſterie and deepe ſecret of the abyſſe of vnſearchable loue to mankinde, and extenſe of mercy paſt comprehending, as by ſecret water-ſpouts from poſterity to poſterity for continuance of the vigorous hope of the faithfull; who with Simeon *longed to ſee the Saluation of the Lord. Herein, I ſay, the paines that I haue taken, is briefely (for the eaſe of the Reader) to point onely (as it were) at the ſame in order as they occurre in Scripture, ioyning*

ning with ſuccinct breuity to auoid tediouſnes, as great plainneſſe and perſpicuitie as I could, to auoid
a Marke. [a]obſcureneſſe. And comparing ſome things for conueniencie of caſe onely (which prettily may be ſo compared) wherein I acknowledge in the purpoſe of the Holy Ghoſt a typicall reſemblance euer, of any anſwerable verity is not to be ſought. And keeping ſtill in all (I hope) the Analogy of faith, as the right meaſure of the Temple, the patterne on the Mount, and iuſt Ballance of the Sanctuary.

This Treatiſe then (Right Reuerend and moſt worthy Prelate) as a teſtimony of my moſt indeared affection, I haue dedicate to your

Lord-

Lordſhip, and ſhrowded the ſame vnder the wings of your Learned patrocinie, by experience hauing in my own perſon found (eſpecially at your Lordſhips late beeing in Scotland) yet more thē courteous regard, and moſt kinde reſpectiue-neſſe euer vſuall by your Lordſhip towards all, but chiefely towards thoſe who are Fellow-labourers in the Sacred diſpenſation af that holy myſterie with you: Whereby not onely I, but the hearts of many with me, who had that happy occaſion of your Lordſhips acquaintance, are ſo warmed (though vnder a cold Climate) and inflamed with the Reuerend memory of your Lordſhips humanitie, and other

other singular holy vertues, and rare gifts (wherewith your good GOD hath indued you; and which as a strong chaine hath linked so that singular regard of your Prince vnto you, as that sooner, I perswade my selfe, their bodies shall beginne to resolue into ashes, then that fire of affection in their conquered and captiued hearts shall cease, to bee vigorous and burne.

As some sparkles then, (my Lord) hereof for my part, tending and bursting forth towards the place of your Lordships residence, receiue these succinct Lucubrations, consecrate to your Lordships Name: subiected to your

your Cenſure, and to bee diſpoſed as your Lordſhip ſhall thinke fit thereof. Of whoſe moſt gentle and gracious acceptation, as I reſt aſſured: So, as for others, I hope, Chriſtian loue, and charitable affection ſhall be my Cenſurer of all, regarding chiefely my honeſt ayme herein. And where others are inabled to do better, or to amend my Labours, beſeeching the Lord to inable them more & more, and to enlighten my minde with them, that mine eyes being anointed with the eye-ſalue of his Spirit, with Dauid I may know the ſecrets of his Law, and that neither I may enuy their rich gift with an euill eye, nor yet deſpiſe my owne poore mite with a

wicked

wicked heart: but indeuouring to gaine something with my small Talent vnto my bountifull Master, I may not incur neither the bitter reproofe, nor deserued iudgement of an euil or vnprofitable seruant at his hands. Beseeching which God to thrust out many faithfull Labourers into his Harueſt, and to continue your Lordſhip in a long and happy life, with a ſucceſſe-full bleſsing vpon your Lordſhips gouernment & trauels, to the cõfort and edification of his Church, reſt.

Your Lordſhips in all hearty and

moſt affectionate duty in Chriſt,

WILLIAM GVILD

MOSES VN-VAILED.

1. THE TREE OF LIFE, GEN. 2. 9.

The Congruitie.

1 AS it was called the Tree of Life.

So Christ is that true Tree of Life, giuing the fruit & iuice both of grace and glory, Ioh. 15. 1.

2. It was in the midst of the Garden.

So Christ is to be found in the midst of his Church, Mat. 18. 20.

3. It was in the earthly Paradise planted.

So Christ is in the heauenly placed, Mar. 16. 19.

4. *Adam* in his standing might eate of the Tree of Life (as of all other trees, saue that one which was forbidden.) *Gen.* 2. 16.

So shall the godly that persevere, eate of that true Tree of Life promised, Rev. 2. 7.

5. Sinne exiled man out of the earthly Paradiſe from the fruition of the one, *Gen.* 3. 24.

So ſinne doth out of the heauenly, from the fruition of the other, Ioh. 15. 6.

6. *Adam* condemned once to be expelled from the ſame, got no regreſſe, *Gen.* 3. 24.

So neither man in iudgement once debarred from heauen and Chriſt, ſhall haue no recouerie, Math. 25. 41.

7. The Lord only planted the one, making it to grow out of the earth.

So alſo did he the other in the earth of our humanitie, Ioh. 1. 14. *who did increaſe in wiſedome, ſtature, and fauour both with God and Man*, Luke 2. 52.

The Diſparitie.

1. THat tree of Life endured but for a time: but our Tree of Life endureth for euer, *Heb.* 7. 24. Secondly, it could not reſtore life againe to *Adam*, beeing onely the Sacrament of the Couenant of life in caſe of perſeuerance: but our Tree of Life Chriſt Ieſus reſtoreth life loſt, to his owne choſen; yea, a bet-

a better life then *Adams* in Paradiſe. And ſince hee is the end of the Law to them that beleeue, *Rom.* 10. hee now becomes to vs by the couenant of Grace, the true Tree of Life, performing that, which that of workes could not attaine vnto, by reaſon of mans fall.

2. *Adam*, Rom. 5. 14.

1. ADAM, man, red earth, or bloudie.

2. *Adam*, man, without womans bearing, and ſo without a Mother.

3. *Adams* Father onely God, *Gen.* 2. 7.

4. *Adam* made Lord ouer the creatures, and heyre of the outmoſt bounds of the earth.

So was Chriſt Man in his Incarnation, and bloudie in his Paſſion, Mat. 1. & 27.

So Chriſt Man, without mans begetting, and ſo without a father, Mat. 1. 20.

So likewiſe Chriſts, Iohn 8. 16.

So is Chriſt that truely, Pſal. 2.

5. *Adam* was appointed to dreſſe the Garden and keepe it, *Gen.*2.16.

6. *Adam* was ſent out of Paradiſe, for his ſinne committed, to endure painfull labours, *Gen.* 3.23. but vnwillingly.

7. Thornes were made a curſe to the one, *Gen.*3.17.

8. The ſweat of the brow was in labour impoſed on the one, *Gen.*3.19.

9. *Adam* ſleeping, *Euah* was formed, *Gen.*2.21.

10. *Adam* giues to his, that which is his owne by generation, *Gen.*5.3.

So Chriſt, to ſanctifie and ſaue his Church, 1. Cor. 1.30.

So was Chriſt ſent from the heauens for our ſinnes imputed, to indure painfull ſufferings, Iſai. 53. *yet moſt willingly.*

So were they made a crowne to the other, Mat. 27.29.

So the ſweat of blood in agony was impoſed on the other, Luke 22.44.

So Chriſt dying on the Croſſe, his Church was framed.

So Chriſt doth to his, that which is his owne, by Regeneration, Rom.1.17. Gal.2.17.

11. We

11. We haue borne already heere the image of the earthly.

12. *Adam* created to the Image of God, *Gen.*1.27.

13. *Adam* was King, Prieſt, and Prophet, in his Family.

14. *Adam* had *Cain* and *Abel* in his houſe, *Gen.* 4.

15. *Adam* had perfect wiſedome and knowledge, as may be ſeene in naming of all the creatures, *Ge.*2.19.

16. Likewiſe as by the offence of the one, the fault came on all men to condemnation, and many were made ſinners.

So ſhall wee beare the Image of the heauenly, 1. Cor.15.49.

So Chriſt incarnate, the ingrauen Character of his Father, Col. 1.15. Heb. 1.3.

So is Chriſt the ſame in his Church and family of the faithfull, Reu. 13. Rom.3.Heb.9.13.

So hath Chriſt Elect, and Reprobates, true worſhippers and Hypocrites in his viſible Church, Math. 13.24.

So in Chriſt dwelleth the full treaſure of both, Col. 2.3.

So by the iuſtifying of the other, the benefit abounded toward all men, to the iuſtification of life; ſo that by his obedience, ſhall many be made righteous, Rom. 5. 18. *that as ſinne had*

raigned vnto death; ſo might grace alſo raigne by righteouſnes vnto eternall life, through Ieſus Chriſt our Lord.

The Diſparitie.

BVt yet the gift is not ſo, as is the offence: for if through the offence of *Adam* many be dead; much more the grace of God, and the gift by grace, which is by one man Ieſus Chriſt, hath abounded vnto many. Neither is the gift ſo, as that which entred in by one that ſinned. For the fault came of one offence vnto Condemnation: but the gift is of many offences vnto Iuſtification. For if by the offence of one, death raigned through one; much more ſhall they which receiue that abundance of grace, and gift of that righteouſnes, raigne in life through one, that is, Ieſus Chriſt, *Rom.* 5.15,16,17. Likewiſe the firſt man was of the earth, earthly and naturall; but the ſecond man is the Lord from heauen, heauenly and ſpirituall, 1. *Cor.* 15.47. and as is the earthly, ſuch are they that are earthly, and as is the heauenly, ſuch are they that are heauenly, *verſe* 48. Alſo the firſt man *Adam* was

was made a liuing ſoule, but the laſt *Adam* was made a quickning Spirit, 1. *Cor.* 15. 45.

3. *Abel*, Gen. 4.

1. ABEL, or *Habel*, mourning or vanitie.

2. *Abel* offered an acceptable ſacrifice vnto the Lord, *Heb.* 11. *Gen.* 44.

3. *Abel* was a Shepheard, *Gen.* 4. 2.

4. *Abel* was ſlaine by his brother *Cain* in the field innocently, after he had ſpoken to him, *Gen.* 4. 8.

5. After *Abels* death till *Seth* and *Enoſh*, true worſhip and Religion by *Cains* ſeede was long time ſuppreſſed, *Gen.* 4. 26.

Such was the life of Chriſt, a mourning for our vanitie and wickednesſe, Mat. 26. Mar. 8.

So did Chriſt vpon the Altar of the Croſſe, Rom. 3. 25. *when hee offered vp himſelfe*, Heb. 7. 27.

So Chriſt is the true Shepheard of our ſoules. 1. Pet. 2. 15.

So was Chriſt by his brethren according to the fleſh (the Iewes) without the Citie, after they had falſely accuſed him, Lu. 23

So after Chriſts death, was Chriſtianitie vnder the Heathen Emperours long perſecuted, Reu. 12. Euſeb.

6. And

6. And as after the reſtauration of true worſhip, corruption of life crept in, and brought the deluge vpon the Primitiue world, *Gen.6.*

So after the truth was by Lawes eſtabliſhed vnder Chriſtian Emperours, (open perſecution ceaſing) ſecretly and ſlyly corruption of life and doctrine crept in, and brought a deluge of miſeries and darknes vpon the viſible Church, Centuriæ Eccleſiæ.

The Diſparitie.

Abels ſacrifice was onely for himſelfe: but that of Chriſts, for the ſins of the world. *Abel* was priuily murthered: but Chriſt publikely ſuffered. *Abels* bloud cryed to the Lord for reuenge & wrath: but the bloud of ſprinkling ſhed by Chriſt, ſpeaketh better things then that of *Abel*, *Heb.*12.24.

4. *Enoch*, Gen.5.21.

1. ENOCH, dedicate.

So was Chriſt dedicate and decreed to be that Sauiour of mankinde, Iſai. 25.9.

2. *Enoch*

2. *Enoch* walked with God, *Gen.* 5.22.

3. *Enoch* pleaſed God, and was beloued of him, *Wiſd.* 4.10.

4. *Enoch* was matchleſſe in his age, ſo that none was like him, *Eccluſ.* 49.14.

5. In order of Hiſtorie, take thoſe that dyed firſt, he is reported and brought in as one that ſaw not death, but was tranſlated, *Gen.* 5.24.

So did Chriſt in all perfection of ſanctimonie and righteouſnes, Iſay 53.7.

So did Chriſt his Father, and is declared to bee his welbeloued, in whom he was well pleaſed, Math. 3.17.

So was Chriſt through all ages, and euer ſhall bee peereleſſe, none daring to compare with him, Iohn 3.35.

To yeeld that comfort to the Church, & type Chriſt therein, who ſhould make death to be ſwallowed vp in victorie, and immortalitie, and to aſſure vs alſo of the Reſurrection, Col.1. 18. Rom. 4.25.

The Diſparitie.

Enoch's righteouſnes did not auaile others, but that of our Sauiours doth auaile vs, and becommeth others. His tranſlation likewiſe was comfortatiue, and typicall: but the

the Reſurrection of Chriſt to vs, is operatiue and effectuall.

Note alſo, that *Enochs* tranſlation before the Law, and *Eliahs* vnder the Law, are types and pledges (as it were) of that laſt tranſlation of them vnder the Goſpell, that ſhall be found aliue at the Lords ſecond Comming.

Noah, Gen. 5.32.

1. NOah, ceaſing or reſt.

So Chriſt hath cauſed Gods wrath to ceaſe, and gineth reſt thereby to the troubled conſcience. Mat. 3

2. *Noah* liued in a moſt corrupt time, and generall defection both in doctrine and manners, *Gen.* 6. 5.

So did Chriſt Ieſus vpon earth in a like age, as appeares, Math. 5. 6. 7. chap.

3. *Noah* was acquainted with the Lords Decree, *Gen.* 6. 13.

So was Chriſt fully with the will of his Father, Iohn 1.

4. *Noah*

4. *Noah* was a Preacher of Righteouſnes to the wicked world, 1. *Pet.*3.

5. *Noah* by his obedience ſaued al that entred within his Arke, *Gen.*6.23.

6. *Noahs* Arke was toſſed vpon the waters.

7. In *Noahs* Arke were cleane, and vncleane alſo, were *Sem*, and *Iapheth*,*ver.*7,8.

8. *Noah* onely (as principall efficient) did build his Arke, *verſe* 14.

9. *Noah* was long in building thereof, *verſe* 3.

So was Chriſt the ſame, exhorting them to repent: for the Kingdome of God was at hand, Luke 2. 32. Iſay 60. 1.

So doth Chriſt al thoſe, that by a true Faith doe enter into his Church, 1. Tim. 1. 15.

So is the Church of Chriſt in this world, by diuers temptations and perſecutions, Ioh. 16.

So in Chriſts viſible Church are Hypocrites, and true Beleeuers; Iewes alſo and Gentiles, Epheſ. 2. Math. 13.

So doth Chriſt edifie, and build vp his Church, 1. Cor. 3.

So hath Chriſt beene from the beginning of the world, hitherto, and ſhall be to the worlds end, Ephe. 4. *in building of his Church.*

10. *Noah*

10. *Noah* hauing built his Arke, the floud did come, which deſtroyed the firſt world, *verſe* 17.

So the number of Chriſts Church beeing accompliſhed, the fire ſhall come to deſtroy the ſecond world.

11. *Noah* made his Arke of many Trees, cloſely ſeamed together, ſtrong, freſh, and dreſſed, *verſe* 14.

So hath Chriſt compacted his Church of many members, vnited by the bond of the Spirit, ſtrengthened with Grace, freed from the domining corruption of ſinne, and ſanctified by the Holy Ghoſt, Gal. 3. 7.

12. *Noah* had ſundry roomes in his Arke, *Ibidem.*

So Chriſt hath ſundry functions in his Church, 1. Cor. 12.

13. *Noah* pitched his Arke within and without againſt the waters.

So hath Chriſt fortified his Church ſufficiently againſt all temptations, Ioh. 15.

14. *Noah* made one doore onely to his Arke, *verſe* 16.

So hath Chriſt appointed one onely entry to his Church, Iohn 10. 7.

15. *Noahs*

15. *Noahs* Arke had little outward light, *Ibid.*

16. *Noah* abode in the Arke all the time of the toſſing thereof.

17. *Noah* ſaued few in his Arke, in reſpect of the world.

18. The Wrights that built the Arke, notwithſtanding periſhed.

19. All ſorts of creatures *Noah* receiued into the Arke.

20. In the dayes of *Noah*, defection from true Religion, oppreſſion, ſenſualitie, and ſecuritie, after 1656. yeeres, brought on the firſt deſtruction on the world.

So neither is the light of Chriſts Church, worldly carnall wiſedome, Ro. 8. 7.

So doth Chriſt remaine in the midſt of his Church, beeing with them to the worlds end, in all tentations and afflictions thereof, Iohn 14. 18.

So the number that are to be ſaued in Chriſts Church is but a handfull likewiſe, Math. 22. 14.

So many Preachers in the Church may likewiſe be damned, Math. 7. 22.

So all ſorts of perſons and Nations, Chriſt acceptеth into his Church, Epheſ. 2. 18.

So the like ſinnes now raigning, about the like time, is like to bring on the ſecond Iudgement on the latter world, Math. 24.

21. Thoſe

21. Thoſe that were ſaued, was by beeing within the Arke, in the waters.

22. *Noahs* toſſings vpon the waters being ended, he ſent out the Doue, *Gen.*8.12.

23. *Noah* offered a Sacrifice vnto the LORD, wherein he ſmelled a ſauour of reſt, *verſe* 21.

24. With *Noah* God made a Couenant to his poſteritie, and cõfirmed it with a ſigne, *Gen.*9.9.

25. The couer of the Arke being taken off, and *Noahs* Family going out of the ſame (after the Deluge

Figuring that thoſe that are redeemed, muſt enter into the Church by Baptiſme, 1.Pet.3.20.

So Chriſts ſufferings being finiſhed, he ſent out his Spirit into the world, to comfort and leade his own, Iohn 14.

So hath Chriſt vnto his Father, whereby his wrath is fully appeaſed, Ro.3.25.

So in Chriſt with the Church hath the Lord made a new Couenant of mercy, and ratified it with Sacraments, Mat.3.17.

So the time of the true Churches lurking beeing ended, and the hid marked ones burſting forth, after the Deluge of darkneſſe, dryed vp in a good mea-

luge

luge dryed vp) increaſed and multiplyed wonderfully, *Gen.* 10.

ſure, the Church ſhall become more and more viſible, and increaſe, to the abridging of Antichriſts power dayly, Reu. 19.

The Diſparitie.

Noah preached, but conuerted none of the firſt world: but not ſo Chriſt, by whoſe voice many were turned, and dayly by the efficacie thereof are brought into his Church. *Noahs* Arke likewiſe putrified and periſhed at laſt; but neuer ſhall the Church of Chriſt ſo periſh or decay. The toſſing of the waters did weare and make the Arke worſe; but tryals and afflictions doe better euer the Church, *Pſal.* 119.

6. Abraham, Gen. 12.

1. *Abram*, and *Abraham*, a high father, and a father of a multitude.

So is Chriſt a high and heauenly Father of the multitude of his faithfull, Eſay 6. 9.

2. *Abraham*

2. *Abraham* went out of his natiue countrey and fathers houſe at Gods commaund, *Gen.* 12.4.

3. To *Abraham* and his ſeede GOD promiſed *Canaan*, *v.*7.

4. *Abraham* deliuered *Let* & many captiues by a great victorie, *Gen.* 14.61.

5. *Abraham* and his Family behooued to bee circumciſed, *Gen.*17.23.

6. *Abraham* was King, Prieſt and Prophet in his owne Family.

7. The Lord reuealed to *Abraham* the purpoſe of his will, *Gen.*18.17.

So Chriſt, according to the Decree of the Father, left the heauens, and tooke painfull iourneys on earth, to worke mans Redemption, Luke 2.31.

So to Chriſt his ſpirituall ſeed hath he granted Heauen, Tit. 2.11.

So Chriſt hath deliuered his choſen from ſinne, Satan, and damnation, and freed them wonderfully, Luke 1.71. Ioh. 16.33.

So Chriſt his Church behooueth to be ſanctified, Eſay 4.3.

So is Chriſt Ieſus in his Church the ſame, Heb.9. 13. Ioh. 8. 26. Zach. 14.9.

So hath hee the ſame in all things perfectly vnto his Sonne Ieſus, Ioh. 1.

3. *Abra*

8. *Abraham* interceded for the righteous in Sodome, *Gen.* 18. 25. and for the wicked for their ſake.

So is Chriſt a Mediator continually for the godly in the world, Heb. 8.6. Ioh. 17. 9. *as hee ſpares alſo euen the wicked for their ſake, and prayed for them that crucified him.*

9. *Abraham* was obedient in all things to God, euen till the offering vp of him, who was his owne fleſh and bloud vpon Mount *Moriah*, *Gen.* 22.

So was Chriſt euen vnto death, and immolation of himſelfe vnto the Father vpon Mount Golgotha, Phil. 2. 8.

10. *Abraham* put *Hagar* and *Iſmael* out of his houſe, *Gen.* 21. 14.

So ſhall Chriſt expell out of the number of his Church all baſtard hypocrites, deſpiſers and mockers of the godly, Mat. 22.

11. God deliuered *Lot* for *Abrahams* ſake, with his Family, from the fire of Sodome, *Gen.* 19.

So hath the Lord the godly for Chriſts ſake from the condemnation of the wicked, 1. Ioh. 2.

12. *Abraham*, called the Heyre of the world, *Rom.* 14. 13. and Father of the Faithfull.

So is Chriſt Ieſus the ſame moſt properly and truely, Pſal. 2. Heb. 1.

13. To *Abraham* it was ſaid; In thy ſeed ſhall all the Nations of the earth be bleſſed, *Gen.* 12. 3.

Which onely in Chriſt Ieſus is fully accompliſhed, Luke 2. 30, Gal. 3.

The Diſparitie.

FRom obſcureneſſe of eſtate in *Vr* of the *Caldees*, to an honorable and eminent eſtate in Canaan, *Abraham* was brought: but from a glorious eſtate in higheſt Maieſtie, to a baſe condition in ignominie, was our Sauiour brought for vs: *Abrahams* wife was barren: but not ſo is the Church of Chriſt, which muſt be fruitfull in good workes. She was taken from *Abraham*: but none can take the Sheepe of Chriſt out of his hand, which are his Spouſe.

7. *Cir-*

7. *Circumciſion typing Baptiſme, our Sanctiſication, and Chriſts bloud which is our inward waſhing*, Gen. 17.

1. CIrcumciſiõ was the ſigne of Gods Couenant to Iſrael, *Gen.* 17.11.

2. It was *Abraham* and his houſhold that was comprehended in the one, *verſe* 13.

3. Not onely was *Iſaac*, but *Iſmael* alſo circumciſed; the born and the bought; the children, and the hirelings, *ibid.*

4. Whoſoeuer was not circumciſed, hauing the Couenant in his fleſh, was cut off from Iſrael, *verſe* 14.

So Baptiſme is the ſame to the Church, euen a ſigne and ſeale of the Conenant of mercy, 1. Pet. 3. 21.

So is it Chriſt Ieſus his Church that is comprehended in the other, Ibid.

So, not onely are the godly baptized outwardly in the viſible Church, but the wicked alſo: not onely the redeemed number, but the naturall ſort, the true children, and thoſe that are but hyrelings, Rom. 3. 22.

So, whoſoeuer contemnes Baptiſme, yea, is not in the Spirit renued, is not a true member of the Church of God, Mat. 28. 19, 20.

5. There was a circumciſion of the fleſh which auailed not, being alone; and there was a circumciſion of the heart which made the true Iſraelite, *Ro.* 2.28.

So there is an outward Baptiſm by elementary water, which of the body and being alone auailes not, and there is an inward Baptiſme of the ſoule or Spirit, which makes the true Chriſtian, Mar. 16. 16. 1.8. Rom. 4.1.

6. In circumciſion there was a cutting away of the fore-skin by bloud.

Signifying that euen ſo it is by the bloud of Chriſt, that our ſins are take away, and by the Spirit of ſanctification that wee are renewed, mortifying ſinne, and quickning grace in vs, Epheſ. 5.26.

7. It was painfull to fleſh and bloud.

So is mortification and abandoning of fleſhly concupiſcence to the carnall man at firſt, Ioh. 3.

8. Infants were circumciſed, *verſe* 10.

So alſo are they to bee baptized, Mark. 10. 14. Rom. 3.3.

8. *Iſaac*,

Iſaac, Gen. 21.

1. ISaac, or Iitſchac, laughter or reioyſing.

So is Chriſt true matter of ioyfull laughter and reioicing to all the faithfull, Iſai. 61. 10.

2. *Iſaac*, the ſonne of the Father of the faithfull, *Gen.* 17. 19.

So is Chriſt the onely naturall Sonne of God, on whom all the faithfull call Abba Father, Mat. 3. 17. Rom. 8.

3. *Iſaac* againſt the courſe of nature born of the dead wombe of old *Sarah*, *Ge.* 21. 3.

So was Chriſt borne of the inuiolate wombe of a chaſte Virgin, Mat. 1. 23. *as all thoſe that are his likewiſe, are borne not of bloud, nor of the will of fleſh, nor of man, but of God*, Ioh. 1. 13.

4. *Iſaac* the ſeed of Promiſe made vnto *Abraham*, and borne in his old age at the time appointed, *Gen.* 18. 14.

So is Chriſt the ſame moſt properly, in whom all the Nations of the earth are bleſſed: Borne in the fulneſſe of time decreed.

5. An Angell announceth the Birth of the one in *Sarahs* hearing, who thinks it impoſſible, *Ge.* 18.12.

So an Angell doth our Saviours Birth in Maries, *who likewiſe ſaith, How ſhall this be?* Luk. 1.34.

6. *Iſaac* was circumciſed the eight day, and in his infancie perſecuted by *Iſmael*, *Gal.*4. 29.

So likewiſe was Chriſt, Luke 2. *and immediately thereafter perſecuted by* Herod, Mat. 2.

7. *Iſaac* willingly yeeldeth himſelfe to be a burnt-offering to the Lord, *Gen.* 22.

Euen ſo did Chriſt, in laying downe his life for ſatisfying his Fathers iuſtice, Ioh.16.28.

8. *Iſaac* carried the wood whereon hee was bound, to *Moriah*, *verſe* 6.

So did Chriſt the Croſſe whereon he was nayled, to Golgotha, Ioh. 19.

9. Thus *Iſaac* was obedient to his Father euen vnto death.

Euen ſo was Chriſt that moſt truely, Phil.2.8.

10. *Iſaac* came the third day to the place of Immolation, *v.* 4.

So did Chriſt to his ſuffering in the 33. *yeere of his age; or thereby conſiſting of three tens, and three*

three vnites: as alſo neither in the time of the Law of Nature, nor in the written Law: but in the time of Grace, euen that perfect fulneſſe of time decreed.

11. *Iſaac* onely got the heritage to him and his: and *Iſmael* with others the moueables, *Gen.* 25.5,6.

So hath Chriſt the heauenly inheritance onely prepared for his Choſen: the wicked's portion beeing worldly things, Pſal.4.7. Ioh. 17.

12. *Iſaac* had *Eſau* and *Iacob*, who ſtruggled in the wombe of *Rebecca*, *Gen.* 25. 22.

So Chriſt hath Elect and Reprobates in his viſible Church, who diſagree in manners, Math. 22.

13. *Iſaacs* wife was taken of one kindred with himſelfe, *Gen.* 24.4.

So is Chriſts Church of that ſame fleſh and nature which he did aſſume, Mat. 1.23.

14. *Iſaacs* wife was faire, *Gen.*26.7.

So is Chriſts Church beautifull within, Reu.21.

15. Shee was owed by his fathers ſeruant and brought vnto him, *Gen.*24.

So is the Church by the true Paſtors, and brought vnto Chriſt, diſpenſatione Verbi, Cant.1.7.

16. Shee forſaketh all, and vailed, commeth to her Husband, adorned with his Iewels that were giuen vnto her, *Gen.* 24. 65.

17. *Iſaac* meeteth his Wife, comming to him, *Gen.* 24.63.

18. Her name was *Rebekah*, which is fed, *verſe* 64.

19. *Iſaac* brought her into the Tent of his Mother, and was comforted after her death, *verſ.* 67.

20. *Iſaac* was offered, and yet dyed not: for hee was receiued from death after a ſort, *Heb.* 11.19.

So muſt the Church forſake all, in preferment of affection; and in humilitie decke with his graces, muſt come vnto Chriſt, Cant. 3.

So doth Chriſt his Church, with preuenting grace and acceptation, Epheſ. 2.

So is Chriſt his Church with that heauenly foode and comfort of his Word, Cant. 2. 5.

So Chriſt hath brought the Church of the Gentiles in the place of the Iewes, of whom hee was borne, and doth reioyce concerning their ingrafting, Iſaiah 22. 6.

So Chriſt, God and Man in one Perſon was offered, and yet according to his Godhead dyed not: but by vertue thereof in his manhood roſe from the dead, Math. 28.6.

21 In

21. In the hand of the Father, to the ſacrificing, was carried the knife and the fire, *Gen.* 22.6.

So to the Croſſe and Immolation of Chriſt, in the hand of his Father, likewiſe went ſharp Iuſtice, and feruent loue withall concurring. Math. 26.

The Diſparitie.

ISaac being waxed old, and through the dimneſſe of his eyes, not beeing able to diſcerne or ſee, was deceiued by *Iacob*, who got ſo the bleſſing of his elder brother *Eſau*: but our vnalterable all-ſeeing *Ieſus* can neuer bee deceiued, to beſtow the bleſſing vpon one for another, or place the ſame wrong.

The Allegorie of the Bleſsing.
Gen. 27.

AS *Iſaac* loued *Eſau* the elder; ſo did Chriſt the Iewes, whom longing to gather vnder his wings, hee called in the latter time, and craued of them that meat which his ſoule loued, whereof he ſpoke when hee ſaid; My meat is to doe the will of the Father:

ther: but they went out, hauing not yet returned; and in the meane while the Gentiles (the yonger Brother) entred in, not daring to doe ſo by their owne preſumption: but perſwaded by the promiſes of Grace, hauing the ſauourie meat of the merit of their Sauiours death to offer, which they found not without in the world, but prepared within in the Church, and ſo cloathed with the garments of the elder which is adoption, and right to the promiſes; their neck and hands couered with the skin of the Kid, which is the remembrance of their ſinnes that killed their Sauiour, or which is his perfect righteouſnes, they ſmelled ſweetly before their Father, through free acceptation, and obtained the fruitfulneſſe of grace, with the aſſurance of the remiſſion of their ſinnes, wherein the bleſſing conſiſts.

9. *Melchiſedech*, Gen. 14.

1. MElchiſedech, a King of righteouſnes. | *So is Chriſt that truely,* Reu. 15. Heb. 7. 2.

2. Alſo

2. Alſo King of *Salem*, or Peace.

So is Chriſt Ieſus our Prince of Peace, Eſa. 9.6. Heb. 7.2.

3. He was the Prieſt of the moſt High God, *Gen.* 14.18.

So likewiſe is Chriſt, made not after the carnall commandement: but after the power of endleſſe life, Heb. 7.16.

4. He was without Father or Mother (*viz.* mentioned) *Heb.* 7.

So Chriſt as God, is ἀμήτωρ, *motherleſſe, and as man* ἀπάτωρ, *without a Father.*

5. He was without Kindred, *Ibid.*

So likewiſe Chriſt according to his Deitie.

6. Hee was of another order then *Aaron.*

So alſo Chriſt (*and of the ſame order with* Melchiſedech) Heb. 7.16. *to ſhew the imperfection of the Prieſthood of* Leui, verſe 11. *& the neceſſity of the change of the Law*, 12.

7. Hee continueth Prieſt for euer, and hath neither beginning of dayes, nor end of life (to wit mentioned) *Heb.* 7.3.

So doth Chriſt continue our High-Prieſt for euer, whoſe Prieſthood cannot paſſe from one to another; and therefore is able perfectly to ſaue them, that come to God by him, ſeeing he

he euer liueth to make interceſſion for them, Heb. 7. 24, 25. *and whoſe Prieſthood is confirmed by an oath*, Pſal. 110. *to ſhew that by ſo much is Ieſus made a ſuretie of a better Teſtament*, Heb. 7. 21, 22.

8. He receiued tithe of all from *Abraham*, and bleſſed him in whoſe loynes *Leui* was, *Gen.* 14. 20.

To ſhew thereby that as therein hee was greater then Abraham, Heb. 7. 7. *ſo the excellency & greatnes of our High Prieſt Ieſus, aboue* Leui *or the Prieſthood of the Law, (being of one order, as is ſaid, with* Melchiſedech) *by bringing in a better hope, whereby we draw neere to God, and being himſelfe vndefiled, ſeparate from ſinners, and made higher then the heauens*, Heb. 7. 19, 26.

9. Hee gaue Bread and Wine to refreſh *Abraham* and his company, after the battell, and not that he offred vp the ſame as any ſacrifice, *Gen.* 14. 18.

So Chriſt doth giue his body and blond for the refreſhment of the faithfull receiuers, which once already himſelfe offered vp as an all-ſufficient ſacrifice vpon the Croſſe, neuer againe to bee repeated, Heb. 7. 27.

10. *Melchiſedech* was greater then *Abraham*: and conſequently,

So Chriſt is greater and more excellent then the Church or his myſticall

quently, then all *Iſrael* which then was in his loynes, *Heb.7.7.*

11. *Melchiſedech* was but one of his order onely before or vnder the Law.

body, hee being the head thereof, Zech.14.9.

So is Chriſt that one onely Prieſt of his order vnder the Goſpell, to offer vp propitiatorie ſacrifice vnto the Father, needing no ſucceſſors therein, ſeeing he is immortall, and is conſecrated for euermore, Heb. 7. 24,28.

The Diſparitie.

Melchiſedech was man onely, and conſequently ſinfull: but our High-Prieſt is God and Man, ſinleſſe, and therefore needed not to offer for himſelfe. Againe, *Melchiſedechs* Prieſthood was not confirmed with an oath vnto him, as was Chriſts, as is ſaid, and the reaſon giuen. *Melchiſedech* alſo had Chriſt ſucceeding to him in the ſame order: but Chriſt ſhall haue none vnto, or after him: hee gaue bodily refreſhment onely to

Abra-

Abraham and his Family: but Christ giues both corporall and spirituall to his Elect.

10. *Iacob*, Gen. 26.

1. *Iacob*, a supplanter.

2. Also, hee was called *Israel*, a Prince of God, or preuailing with God, *Gen.* 32.

3. Hee purchast the birth-right by red Pottage, and obtained the blessing by presenting vp sauourie Venison vnto his father, cloathed in *Esaus* garment, *Gen.*25. 30. & 27,28.

4. Hee was a plaine man, and abode in Tents, *Gen.*25.27.

So is Christ of Death, Sinne and Satan, &c. Col. 2.15. Luk. 1. 71.

So is Christ that heauenly Prince preuailing at his Fathers hands by his intercession for all good things to his own, He. 8.6.

So hath Christ purchast heauens inheritance to vs by his red blood; and obtained the blessing by offering vp the sauourie merits of his obedience, in the borrowed garment of our nature, Rom. 3. 24.

So was Christ plaine, meeke and mercifull, frequenting the company of men, and sinners, Math. 9. 11. & 12. 18, 19.

5. *Iacob*

5. *Iacob* was hated and perſecuted by *Eſau*, *Gen.* 27.41.

6. He leaues his fathers houſe, and goeth to ſerue in *Haran*, *Gen.*28.10.

7. In his perſecution by *Eſau*, by the way he ſeeth the Angels of God aſcending, and deſcending vnto him, *verſe* 12.

8. *Iacob* was a Shepheard, *Gen.* 29.

9. *Iacob* ſerued long for his Wiues *Rahel* and *Leah*, *Ibid.*

10. *Iacob* being afraid of death by *Eſau*, went alone all night to pray, *Gen.* 32.

So was Chriſt by Satan, and the Scribes and Phariſes, albeit they were his brethren according to the fleſh.

So Chriſt left the glorious heauens, and came in the ſhape of a ſeruant vnto the earth, 2. Cor.8.

So after Chriſts temptation in the Wildernes by Satan, the Angels came and miniſtred to him, Mat. 4.

So is Chriſt the Shepheard of our ſoules, 1. Pet. 2.

So did Chriſt beare the ſhape of a ſeruant 33. *yeres and more, to redeeme vnto himſelfe a Church of Iewes and Gentiles*, Eſay 42.

So Chriſt fearing death and wrath, went aſide in Gethſemane *to doe ſo*, Math.26.

11. He

11. Hee wreſtled long, and at laſt vvas comforted, *ver.* 28.

12. *Iacob* purged his Family in the vvay, *Gen.* 35.

13. *Iacob* was the Father of all the *Iſrael* in the fleſh.

14. *Iacob* was obedient vnto his Parents in all things, *Gen.* 28.

15. *Iacob* erected an Altar in *Bethel*, which by interpretation, is, *The houſe of God*, *Gen.* 35. 1.

16. *Iacobs* dayes were but few & euill vpon earth.

17. *Iacobs* flock was ſpotted or particoloured, *Gen.* 30. 32.

So did Chriſt in an Agony, and at laſt was heard in that which hee feared, Heb. 5.

So doth Chriſt his Church in the world, 1. Cor. 1. 30.

So Chriſt is the Father of all the Iſrael in the Spirit, Iſai. 9. 6.

So was Chriſt both to his heauenly Father, and to his earthly Parents, Lu. 3.

So hath Chriſt eſtabliſhed the true worſhip of his Father into his holy Church, Eſay 60. 1.

So was the eſtate of Chriſt on earth afflicted, and ſo ſhall be the eſtate of the Church, vnto the worlds end, Ioh. 16. 33.

So haue the godly heere their owne ſpots, and are in part but ſanctified, 1. Ioh. 3.

The

The Diſparitie.

I *Acobs* father loued his elder ſonne better then him: but not ſo did the Father loue any equally to his Sonne, euen his onely welbeloued Chriſt Ieſus. *Iacob* attained to the birth-right and bleſſing for himſelfe, and that through ſubtiltie: But Chriſt Ieſus hath purchaſed that heauenly and bleſſed inheritance for vs onely, and that by paying therefore dearely. *Iacob* and *Eſau* were at once both borne of the wombe of *Rebecca*: but Chriſt Ieſus alone onely was borne of the wombe of the inuiolable chaſte Virgin *Mary*, without an aſſociate, either in his matchleſſe birth, or eternitie of age.

II. *Iacobs* Ladder, Gen. 28.

1. I *Acobs* Ladder, which hee ſaw in a Viſion, ſtood vpon the earth, but the top reached to Heauen:

So Chriſt, albeit he was hanbited in ſhape of ſinfull fleſh, touching the earth as it were, yet he was the moſt High God, reaching ſo to heauen, and reconciling, as

and ſo it ioyned as it were heauen and earth together, *Gen.* 28. 12.

as the two natures in himſelfe by perſonall Vnion: ſo God and vs together by his death and mediation, Ro. 5. 10.

2. The Angels went vp and downe by it.

So by Chriſt Ieſus they are become miniſtring ſpirits, comming and returning for the good and protection of the godly, Heb. 1. *as alſo by him our prayers aſcend, and Gods bleſſings deſcend.*

3. No aſcending vp to heauen, but by the Ladder.

So no attaining to that inheritance, but by Ieſus Chriſt alone, Ioh. 10. 7.

4. *Iacob* in his Pilgrimage ſaw the Ladder onely in a Viſion.

So wee ſee Chriſt heere in our pilgrimage but in glaſſe, as it were, darkely and in part, 1. Cor. 13.

5. The Lord ſtood aboue it; and made his promiſe of *Canaan* to *Iacob*, *verſe* 13.

So in Chriſt, and through him, are the Lords promiſes of heauen, made and ratified to vs, Ioh. 2. 1.

6. In the place which was the Houſe of God, and gate of Heauen, was the Ladder ſeene, *verſe* 19.

So in Chriſts Church (which is the foreſaid truely) through Faith can wee onely get a ſpirituall ſight of Chriſt.

7. At

7. At the foote of this Ladder, *Iacob* did repoſe and ſleepe.

Shadowing the reſt and peace of conſcience, which the godly haue vnder the ſhadow of Chriſts interceſſion.

The Diſparitie.

IT was a Ladder whereon to climbe, but not giuing ſtrength to that effect: but Chriſt Ieſus, that bleſſed Ladder, is both. That Ladder at *Iacobs* awaking vaniſhed, and begate feare by the Viſion thereof: but Chriſt Ieſus, at our awaking in the Reſurrection, ſhall more cleerely appeare, whoſe ſight by faith heere expels feare, and begets confident ioy, and whoſe cleerer ſight then ſhall beget farre greater.

12. *Ioſeph*, Gen. 37.

1. *Ioſeph*, increaſing or perfect.

So Chriſt increaſed in his humane bodie in ſtrength, and in fauour with God and Man, and ſtill now increaſes in his myſticall body alſo, and onely hee on earth was perfect.

2. *Ioſeph* was beſt beloued of his Father, *Gen.* 37.3.

3. *Ioſeph* was the firſt-borne of beloued *Rahel*, *Gen.* 30.24.

4. He was hated of his brethren, the more for his heauenly reuelations and words, that he ſhould be exalted aboue them, *Gen.* 37.4.

5. All the ſheaues of the field, with Sun, Moone and Starres worſhipped *Ioſeph*, *verſe* 7.

6. *Ioſeph* is ſent by his Father to viſit his Brethren in the wildernes, *verſe* 13.

So was Chriſt declared to bee that welbeloued Sonne, in whom the Father is well pleaſed, Mat. 3. 17.

So was Chriſt the firſt-borne of the freely beloued Mary, Luke 1. 28.

So was Chriſt of the Iewes, and the more, becauſe hee called himſelfe the Sonne of God, Iohn 5. 18. Math. 27.

So at the Name of Ieſus, all things in heauen and earth ſhall bow the knee, and him both heauen and earth muſt adore, Epheſ. 1. 20. 1. Cor. 15. Phil. 2. 10.

So was Chriſt ſent to viſit mankinde in the world, who were ſtraying in ſinne, Math. 9. 15.

7. Hum-

7. Humbly vvalking on foote, and alone vnder-going this meſſage willingly, with great trauell, hee ceaſes not till he haue found them in *Dothan*, which is, *Defection*, *verſe* 17.

So Chriſt Ieſus, in the ſhape of a ſeruant willingly alone vndertaking the office of a Sauiour, ſeeketh out his Brethren the loſt ſheepe of the Iewes and Gentiles, and findes them both in defection of life and doctrine, 1. Ioh. 4. 10. Mat. 5 Rom. 2.

8. Yet *Ioſeph* comes neere, his Brethren conſpire againſt him, and called him a dreamer, *verſe* 19.

So Chriſt was ſcarce borne, when Herod *conſpired for his life, and ſcarce entred in his function, when the Scribes and Phariſes laid ſnares for him, and called him a ſeducer*, Ioh. 8.

9. *Ioſeph* is ſtript naked, and caſt into a pit, and ſold for 20. pieces of ſiluer to the *Idumeans* by his own brethren, *verſe* 24.

So was Chriſt ſtript of his garments, and caſt into the pit of death and the graue, after he had beene ſold for thirtie pieces of ſiluer to the Scribes & Phariſes by one of his own Diſciples, Mat. 26.

10. *Ioſeph* was carried downe to *Egypt*, in his childhood, *verſe* 28.

So was Chriſt Ieſus in his infancie, Math. 2.

11. *Ioſeph* was tempted to carnall whoredome in ſolitarineſſe, and ouercame, *Gen.* 39.

So was Chriſt vnto Spirituall in the wildernesſe, when Satan ſaid, Fall downe and worſhip mee, and ouercame likewiſe, Math. 4.

12. *Ioſeph* was a beautifull perſonage, *verſe* 6.

So was Chriſt both inwardly and outwardly.

13. Hee was falſely accuſed, condemned, and put in priſon, where *Pharaohs* Baker and Butler were alſo put, *verſe* 20.

So was Chriſt accuſed falſely, condemned vniuſtly, and crucified cruelly between two Malefactors, and put in the priſon of the graue, where godly and wicked remaine, till they come out to diuers Iudgement, Mat. 27.

14. He was made Gouernour ouer the Priſon, *verſe* 21.

So is Chriſt Lord and victor ouer death and the graue, Hoſ. 13.

15. He

15. He comforted the Butler in the Priſon, aſſuring him of life and preferment, *Gen.* 40. 13.

So did Chriſt the Thiefe vpon the Croſſe bound with him: aſſuring him, that that night hee ſhould bee with him in Paradiſe, Luke 23.

16. *Ioſeph* beeing brought out of the Priſon, vvas exalted next vnto *Pharaoh* the King, *Geneſ.* 41. 40.

So Chriſt hauing riſen from the graue, was exalted next vnto the Father, Pſal. 110.

17. *Ioſeph* was declared to be one, like to whom none vvas in vnderſtanding and wiſedome, in whom Gods Spirit was ſo, *verſe* 38.

So was Chriſt matcheleſſe in wiſedome, to whom GOD meaſured not his Spirit, Mat. 4.

18. *Ioſeph* is ſet ouer the whole Land, and ouer the Kings houſe, *verſe* 40.

So is Chriſt Lord of the whole earth: but chiefly of his Church, Zech. 14. 9.

19. *Ioſephs* name is called *Zaphnapaaneah*, that is, the expounder of ſecrets, and in the Egyptian tongue, a Sauer of the world, *verſe* 45.

So is Chriſt this truely, the manifeſter of heauenly myſteries, who hath the Key of Dauid, *and the bleſſed Sauiour of mankinde*, 1. Cor. 10. 30.

20. *Ioſeph* was richly attired in his preferment, *verſe* 42.

So is Chriſt, in that higheſt exaltation of his, with glory aboue all things, Ioh. 3. 35.

21. A forerunner cryed to the people to kneele downe before *Ioſeph*, *verſe* 43.

So the Baptiſt cryed to prepare the way before Ieſus, Mat. 1.

22. A Virgin vvas giuen in Wife vnto *Ioſeph* by the King, *verſe* 45.

So are the godly giuen to Ieſus by his Father, to be his Church, Col. 1. 18.

23. *Ioſeph* was thirtie yeeres old when hee was preferred by *Pharaoh* to his Office, *verſe* 46.

So was Chriſt of that ſame age, when he entred to his Calling, Math. 3.

24. *Pha-*

24. *Pharaoh* then directed his people to *Ioſeph*, *verſe* 55.

25. *Ioſeph* with *Pharaohs* garner feedeth all *Egypt*, and other Nations, *verſe* 57.

26. *Ioſephs* Brethren at laſt come for foode, and reuerence him, *Gen.* 42.

27. He knowes his brethren firſt, before they know him, *verſe* 8.

28. He ſpoke vnto them long by midmen, before cleerely he reuealed himſelfe vnto them, *verſe* 23.

So did the Father the godly to Chriſt, ſaying, Heare him, Mat. 3. 17.

So with the Word of GOD, *penned by his Spirits inſpiration, Chriſt feedeth Iew and Gentile,* Ioh. 6.

So ſhall the Iewes at laſt, (albeit long lingring) come to the profeſſion of Chriſt, and adore him, Zech. 12. 10.

So doth Chriſt Iesue vs firſt, and finde vs out, before wee can loue, know, or finde him, 1. Ioh. 4. 19.

So doth hee ſpeake to vs by the miniſteris of the Goſpell heere, before he manifeſt himſelfe cleerely vnto our ſoules in glory hereafter, and manifeſted himſelfe by obſcure Prophecies, before he vttered himſelfe by his owne liuely voice, Heb. 1.

29. Vntil-

29. Vntill *Ioſeph* told them, that hee was their Brother, they did not know him, *verſe* 8.

So vntill Chriſt diſcouer himſelfe vnto our ſoules, wee cannot diſcerne him, Ioh. 1.

30. At firſt he was ſtrange and rough vnto them, to make them remember their fault: but in the meane while hee gaue them foode without money, and afterwards comforted them, *verſe* 7.

So at the firſt doth Chriſt by touch of conſcience, without feeling of aſſurance of mercy at an inſtant, humble vs: but in the meane time hee in loue giues vs ſecret grace freely, that wee deſpaire not, till we get the feeling of ſolid comfort, 2. Cor. 1. 3.

31. *Ioſeph* accepteth of their ſmall gifts, albeit hee had no neede of them, *Gen.* 43. 15.

So doth our Sauiour of our Spirituall and charitable offerings, Phil. 4. 18.

32. They are waſhed in his houſe, and ſet at his Table, *verſe* 33.

So are the true brethren of Chriſt made cleane by the water of the Spirit, and fed at his Table, Epheſ. 5. 26.

33. No

33. No acceptation without *Beniamin*, *Gen.* 42.34. that was borne with ſorrow.

43. He firſt manifeſteth himſelfe vnto his Brethren, before to the Egyptians, that he was *Ioſeph*, *Ge.*45.3.

35. It was not his Brethrens malice ſo much, as GOD that ſent him to Egypt, to ſaue the Family of Iſrael aliue by a great deliuerance, *verſe* 5.

36. *Ioſeph* recommends concord and loue to his Brethren in the way, ſeeing he forgaue them: and giues them victuals and Chariots for the iourney, *verſe* 24.

So no acceptation before GOD of vs, but by Faith and Repentance, Epheſ. 2.8.

So Chriſt reuealed himſelfe firſt vnto the Iewes, that he was the Meſſiah, before hee turned to the Gentiles, Math. 10.3.

So neither was it the malice of the Iewes that crucified Chriſt, ſo much as the Lords Decree, that it ſhould be ſo, for the ſaluation of his Church, Rom. 3.25.

So doth Chriſt recommend loue amongſt his members: and ſeeing hee hath pardoned vs, that we mutually forgiue one another, and hath giuen vs the meanes of his Word and Sacraments, to further vs in the way of our ſaluation, Ioh. 15.

37. They

37. They ſhew by word and by his gifts vnto their Father, that *Ioſeph* was aliue, *verſe* 27.

38. The words of *Ioſeph* reported by his Brethrē, were confirmed by the ſight of the Chariots vnto *Iacob*.

39. The Lords promiſe of protection, the deſire to ſee *Ioſeph*, and the hunger in the Land, ioyned al together, mooued *Iacob* the more quickly and gladly to remoue, *Gen.* 46.

Ioſeph went out, and met his Brethren, *Ge.* 46. 29.

So ſhould wee by our profeſſion, and the graces of the Spirit ſhining in our liues, that Ieſus is liuing in vs, 2. Cor. 5. 15.

So are the promiſes of Ieſus vttered by his Miniſters, ratified and ſealed vnto his people by the bleſſed Sacraments, Math. 28. 19. *which are the chariots of grace to all true Beleeuers.*

So Gods promiſe of conuoy by his Angels, the deſire to be with Chriſt, and the ſcarcitie of goodneſſe heere, mooues the godly more willingly to depart, Phil. 1. 23.

So doth Ieſus obuiat all thoſe that come vnto him, Luke 15. *by his grace heere, and Angels hereafter.*

41. *Iſa.*

41. *Pharaoh* and his Court reioyced at their comming, *Gen.* 47.

42. Hee goeth to *Pharaoh*, and ſpeaketh for them, and inſtructeth them how to ſpeake before *Pharaoh*, *Gen.* 46. 31.

43. Hee placed them in pleaſant *Goſhen* there, while thence they ſhould goe to fruitfull *Canaan* thereafter, *Gen.* 47. 11.

44. *Iacobs* Petition concerning *Ioſeph*, when they met, was, Now let mee dye in peace, ſeeing I haue ſeene thy face, *Gen.* 46. 30.

So doth the Lord and the Angels of Heauen reioyce at the conuerſion of ſinners, Luke 15. 8.

So doth Chriſt intercede for vs at the Fathers hands, and inſtructeth vs how to pray to him, Math. 6. Heb. 5. Rom. 8.

So Chriſt places his own in the eſtate of Grace here, while they bee tranſplanted into the eſtate of glorie, and of his triumphant Church hereafter, Iohn 17. 24.

So was old Simeons *concerning Chriſt: Now let thy ſeruant depart in Peace, ſeeing I haue ſeene the ſalnation of the Lord*, Luke 2.

45. *Ie-*

45. *Ioſeph* brought his two ſonnes to bee bleſſed of his Father, *Gen.* 48.

So hath Chriſt brought his Choſen of the Iew and Gentile a new way to bee bleſſed of his Father, Heb. 10.20.

46. *Iacob* willeth that his name be named on *Ioſephs* ſons, and that they bee accounted as his, *Gen.* 48.16.

Euen ſo hath the Lord adopted vs to be his ſonnes through Chriſt, and willed that his name likewiſe bee called vpon by vs, ſaying, Abba Father, Ro. 8.

47. *Ioſeph* buried his Father ſolemnely, *Gen.*50.

So did Chriſt the ſhadowiſh types that went before him perfectly, Iohn 19.30.

48. While *Ioſeph* liued, *Iſrael* did not ſo increaſe.

So while Chriſt ſuffered, the Church did not ſo flouriſh, Euſeb. Hiſt.

49. *Iſrael* was afflicted after *Ioſephs* death, while at laſt the Lord deliuered them.

So was the Church vnder the ten Perſecutions after Chriſts death, till the Lord at laſt did ſettle the ſame in peace, Euſeb.

The Diſparitie.

IOſeph accuſed his Brethren vnto his Father, and brought him their euill ſaying, *Gen.* 37. 2. But Chriſt Ieſus excuſeth his brethren, couering their faults, and intercedeth for them.

13. *Moſes.*

1. MOſes, drawne, or taken out.

So was Chriſt drawne out of the waters of many afflictions, to bee conſecrated our Sauiour, and taken out of the race of mankinde to bee that Bleſſed Seed, Gen. 3. 15.

2. He was meanely borne, *Exod.* 2. 1.

So was Chriſt of a poore Virgin, Math. 1.

3. He was immediately after his birth perſecuted by the cruelty of *pharaoh, ver.* 3.

Euen ſo was Chriſt, by the cruelty of Herod, Math. 2.

4. His Cradle was an Arke dawbed with ſlime and Pitch.

So was Chriſts firſt cradle, an vncleanly crib, Luke 2.

5. He

5. He was wonderfully preserued by her whose sonne hee was called, *verse* 9.

So was Christ by Ioseph (*beeing admonished in a dreame*) *whose sonne hee was reputed*, Math. 2.

6. He left *Pharaohs* Court to bee a Deliuerer of his People, & to suffer with them, *verse* 15.

So did Christ the Court of Heauen, to deliuer his Chosen, and both to suffer for, and with them, Esay 53.

7. He was a Shepheard, and his Wife blacke, but fruitfull, *verse* 21.

So is Christ the Shepheard of our soules, and his Church blacke, but comely, and fruitfull in godlinesse, 1. Pet. 2. Cant. 2.

8. *Moses* was sent to deliuer *Israel* out of *Pharaohs* bondage, *Exod.* 3. 10.

So was the Messiah, that sent of God, to deliuer his Church from Satan, sinne and damnation, 1. Cor. 15. 57.

9. Hee was meeke aboue all men: but wrathfull at the erection of the golden Calfe, *Exod.* 31.

So was Christ meeke in his owne selfe, but full of zeale and anger, at the abusing of Gods House, Mar. 11.

10. He

10. Hee was faithfull in all Gods houſe, *Heb.* 3.2.

So was Chriſt Ieſus: but in a more excellent manner, as a Sonne, and not as a ſeruant, Heb 3.3.

11. At his comming to deliuer *Iſrael*, *Pharaoh* raged and oppreſſed them the more, *Exod.* 5.

So did Satan and his inſtruments rage the more at the comming of Chriſt to redeeme mankinde: and ſtill rageth the more that his kingdome is neere an end, 1. Pet. 5.8.

12. The Egyptians miſ-regarded his meſſage, *Exod.* 7.

So did the wicked Scribes Chriſts ſpeeches: and ſtill as yet the vngodly contemne his Word, Math. 7.6.

13. *Iſrael* was baptized in their deliuery from *Pharaoh* vnto *Moſes*, in the Cloud, and in the Sea, 1. *Cor.* 10.

Typing how the Church of God in their deliuerie from Satan, ſinne & death by Chriſt Ieſus, ſhould bee baptized vnto him, and by him in the Red Sea of his precious bloud, 1. Cor. 12.13.

14. *Moſes* inſtituted the Paſſeouer, and

So did Chriſt the Lords Supper, and deliuered his

deliuered *Iſrael* by his Rod through the red Sea, *Exod.* 12.

Church by his Croſſe through his bloud, Math. 26. 1. Ioh. 2.

15. Hee ſweetned *Marah* vnto the people, by the Tree hee did caſt in, *Exodus* 15.25.

So hath Chriſt our afflictions, by the Croſſe that he did beare, Heb. 2. 10.

16. While hee prayed with his hands vp, *Iſrael* ouercame their enemies, and at his mediation Gods wrath was appeaſed, *Numb.* 14. *Exod.* 17.

So by the interceſsion of Chriſt, grace is giuen vs to ouercome our ſpirituall enemies, and Gods wrath is altogether quenched, Heb. 8. 6

17. The Law was giuen by *Moſes*, and exhibited by wonders, *Exod.* 20.

So is the Goſpell by Chriſt, and confirmed by miracles, Ioh. 1.

18. *Moſes* faſted forty dayes before he gaue the Law on *Sinai*, *Exod.* 19.

So did Chriſt faſt ſo long in the wilderneſſe, before he began to preach the Goſpell in Iudea, Math. 4.

19. God

19. God was more cleerely manifeſted to him, then any other in *Iſrael*, *Exod.* 33.11.

So was the Lord more cleerely ſeene by Chriſt, then by any creature, Ioh. 1.18.

20. Hee was in a ſort transfigured in face on *Sinai*, when he ſhined ſo before the people, that they could not behold him vnuailed, *Exod.* 34.33.

So was Chriſt tranſfigured wholly on Tabor, *when his body and garments ſhined to his Diſciples, that they were ramiſhed, and wiſt not what they ſaid*, Math. 17.

21. Many of the people were deſtroyed with *Korah*, for offending againſt him: for murmuring and inſurrection, *Numb.* 16.

So were moſt of the Iewes by Titus, *for treſpaſſing ſo againſt our Sauiour in crucifying him*, Ioſephus *Hiſtoria*.

22. He dyed willingly vpon Mount *Abarim*, and left *Ioſhua* to ſupply his roome, *Deut.* 34.5.

So did Chriſt vpon Mount Golgotha, *and hauing aſcended, ſent his Spirit to ſupply his rooms*, Act. 2.

23. His graue was neuer found, for hee roſe againe, as is apparant by his apparition on *Tabor* vvith *Elias*, talking vvith Chriſt, *Deut.* 34. 6. *Math.* 17.

So likewiſe did Chriſt Ieſus riſe the third day, not beeing found of them that ſought him in the graue, Math. 28.

24. Hee led *Iſrael* to *Canaan*, *Deut.* 32.

So doth Chriſt leade his Church to Heauen, Iohn 14. 6.

25. Hee was King, Prophet, and Mediatour of the people.

Typing ſo Chriſt Ieſus in all theſe his Offices, Heb. 9. 13.

26. He appointed the Tabernacle, and ſeruice thereof, as the Lord commanded him, and according to the patterne, *Exod.* 25. 40.

So hath Chriſt appointed the worſhip of his Father, in the Miniſtery and Gouernment of his Church, according to the Word.

The

The Diſparitie.

Moſes was moſt vnwilling to vndergoe that calling of Deliuerance of *Iſrael*. But Chriſt moſt willingly vndertooke the Deliuerance of his Church. *Moſes* hands alſo were wearied in holding vp: therefore fell downe, till *Aaron* and *Hur* ſtayed them vp: But the hands of our bleſſed Mediatour are neuer weary to intercede for his people. *Moſes* ſaw not GOD face to face: but hee that proceeded out of the boſome of the Father, did ſee him cleerely, euen Chriſt, that is the ingrauen Character of the Father. Alſo *Moſes* led the people onely into the ſight of *Canaan*, and vnto the borders thereof, but gaue them not poſſeſſion therein: But our Mediatour and Meſſiah hath purchaſed the ſame vnto his Choſen, and hath gone before to prepare a place for vs in that celeſtiall *Canaan*, that wee may poſſeſſe the ſame peaceably, after the day of our diſſolution.

Of holy times in generall.

AS there were amongſt the Iewes in that Leuiticall and Typicall Law of theirs, holy Perſons, holy Things, holy Places; ſo were there holy Times, which were eyther Dayes, Moones, Seaſons or Yeeres, calling to memory ſpeciall benefits, and therewith pointing at more higher myſteries.

1. DAyes, were the Sabbath which was holy.

Which did call to minde the benefit of our Creation, for which wee ſhould be thankefull: and did therewith ſignifie that eternall reſt of Gods Choſen, which they ſhould enioy, Reu. 14. 13.

2. Moones: Such was the New Moone, which was holy.

Which did put in minde the Lords Gubernation of all things, as from whom all alterations and changes doe come: and therefore teacheth vs to relye on his prouidence, Pſal. 23. 1.

3. Seaſons.

3. Seaſons: which were three.

1. The Paſſeouer.

2. The Pentecoſt.

3. The Feaſt of Tabernacles, or Tents.

4. Yeeres: which was euery ſeuenth yeere: but in ſpeciall that great *Iubile* after a Sabbath of ſeuen yeeres.

Typing and teaching the benefit of our Redemption, as ſhall be hereafter more fully declared.

Remembring vs thereby, to acknowledge the benefit of our Sanctification by the holy Ghoſt.

To make vs mindfull, (as well as the Iewes) of our Protection: who are dayly preſerued, as the Iſraelites in Tents were in the Wildernes.

To remember vs of that full freedome and ioy, in that great day of the glorifying of Gods Saints. So that beeing Created, Gouerned, Redeemed, and preſerued here: by the ſame God we ſhall be Glorified hereafter.

The Paſſeouer, Exod. 12.
2. Cor. 5. 7.

1. IT was called the Paſſouer; becauſe the deſtroying Angell paſſed ouer all their houſes, whoſe doore-poſts were ſtriked with the bloud thereof, and wherein the ſame was eaten, *Exod.* 12. 27.

So is Chriſt called; becauſe Gods wrath paſſes ouer all them, whoſe ſoules are ſprinkled with his bloud, and truely by Faith feede vpon him, 1. Cor. 5. 7.

2. It was killed, before *Iſrael* was deliuered, *Exod.* 12. 6.

So Chriſt behooued to ſuffer, before wee could be redeemed, Act. 17. 2.

3. It vvas killed, before *Moſes* Law, or *Aarons* Sacrifices were inioyned.

To ſhew, that by none of them, but by the true Paſſeouer, that Lambe of God, killed from the beginning, deliuerance comes to mankinde, Rom. 3. Heb. 9.

4. It

4. It was killed, and to be killed yeerely the firſt Moneth of the yeere, *ver.* 2. when the day lengthening, and the Sunne aſcending, each thing beginneth to reuiue.

To ſhew, that by the true Paſſeouer, not onely is our time, and all other things ſanctified: but alſo that wee ſhould in recent remembrance of that benefit of our Redemption, all our dayes and yeeres bee thankefull to our gracious Redeemer, Ephes. 5. 4, 20. *and that by his death, true life & reuiuing came vnto mankinde.*

5. It was ſlaine the 14. day, which was the fourth day after the ſeparation therof, *ver.* 6. which was then full moone, ſhaddowing, that thē Chriſt ſhould ſuffer, when the fulnes of ceremoniall light was in him accompliſhed, and in his death to make a full period, euer thereafter to decay and vaniſh, as alſo

To ſhew firſt, that inſtantly after his Birth, our Paſſeouer ſhould not be ſacrificed, till the appointed houre: and ſecondly, that as thereby they were taught to prepare themſelues to the eating thereof: ſo ſhould we to the eating of our Lambe by true Faith and Repentance, 1. Cor. 11.

6. In

6. In the euening the Paſſeouer was killed, *ibid.*

Shewing thereby that in the latter time Chriſt ſhould ſuffer: and as at night there is darknes and all are at reſt: So when all mankinde was ſitting in darknes of minde and life, and all the world at a generall outward reſt of peace, then ſhould our Sauiour come and ſuffer. As alſo the killing thereof at euen, did ſhew how, as at euen, the Sunne goes too: ſo it was the Sunne of righteouſnes that was to ſuffer and dye, and at his Paſſion, what vniuerſall darknes ſhould bee vpon the whole earth, Luke 23. 44.

7. At night alſo the Paſſeouer was eaten, *verſe* 8.

Prefiguring ſo vnto vs how our true Paſchall Lambe ſhould bee eaten by vs, in myſterio ſcilicet, accenſo alio lumine quam naturali.

8. It was eaten in *Goſhen*, *Iſrael* being in Egypt, and in Ieruſalem, they beeing in *Canaan*: both, places of the Churches abode.

To ſhew that in his true Church onely is our true Paſtor to bee found, and profitably fedde vpon, Col. 1. 18.

9. I:

9. It was(more particularly) eaten in the Family, *each houſe a Lambe, verſe* 3.

Shewing that with vnitie in faith and loue, as all of one family we muſt eat of our true Paſſeouer, & that they are but few who truly feed, and are partakers of this Lambe, Mat. 7. 13.

10. The houſe muſt be prepared.

To warn vs ſo to prepare our hearts, 1. Cor. 11.

11. If the houſe be too little, the neighbours muſt be aſſumed, yea the ſtrangers ſo be he be circumciſed, *verſe* 4.

To ſignifie firſt the ſuperabounding vertue of Chriſts death: for the houſe may be too little for the Lambe, but not the Lambe for a houſe: as likewiſe, the ſweet Communion of Saints in loue, the ioyfull Vocation alſo of the neighbour Gentiles, and admiſſion to the fellowſhip of faith, beeing inwardly circumciſed, and at laſt, to condemne the priuate giuing of the Sacrament to one or two onely.

12. The Paſſeouer was to be taken of the Lambs, *verſe* 5.

To ſhew that our Sauiour ſhould bee innocent in life; meeke and patient in death, and profitable alway, Iſai. 53.

13. Or it was to bee taken of the Kids, *ibid.*

To ſhew, albeit our Sauiour was ſinleſſe himſelfe,

And

And in the generall, the taking of it from among the flocke, did ſignifie the ſeparation of Chriſt from ſinners.

14. It muſt bee without any blemiſh, *ibid.*

15. He muſt bee a Male, *ibid.*

16. Hee muſt be a yeere old, *ibid.*

yet hee ſhould come of the race of ſinners: (as the Kid comes of the Goat) as alſo, that in wrong reputation, and true imputation, being made ſinne for vs, hee ſhould be as a Kidde or a Goate, 2. Cor. 5. 21. Iſai 53. 4.

Shaddowing thereby the perfection and innocencie of Chriſt, Pſal. 40. 7.

Noting thereby the excellencie of ſtrength and dignitie (moſt proper to that Sexe) which ſhould bee in Chriſt, Hoſ. 1. 11.

Signifying the experience that Chriſt ſhould haue of our miſeries, whereof euen a dayes continuance yeelds ſufficient proofe. As alſo that perfection of Chriſt in like ſort, and that in fulnes of time he ſhould come and ſuffer (a yeere being a perfect reuolution of the Sunnes full course,) He. 4. 15. 5. 2.

17. It muſt bee ſet apart awhile, *verſe 6.*

Teaching thereby preparation, & due meditation of the Lords great work of our deliuery, 1. Co. 11. *Pſ.* 10;

18. It

18. It was then killed, and that by *Iſrael*, *Ibid.*

19. The bloud was beſprinkled on the Lintell and doore-poſts, that the Angell ſeeing the ſame might paſſe by, *verſe 7.*

Note alſo, that the aſperſiō of this bloud by Hyſope (which is a purging Hearb) doth giue vs to vnderſtand the threefold vertue of Chriſts bloud. Firſt, as it is a ranſom to Gods iuſtice: and ſecondly,

So Chriſt behooued to dye, ere comfort could flow to vs of appeaſing Gods wrath, and ſatisfying his iuſtice, the merit of whoſe death redounds to his choſen Church onely, Iſaiah 59. 20

Signifying, that by Chriſts bloud applyed, the wrath of God is made to paſſe by vs: and where Chriſt the Lambe is inwardly in the houſe of the Soule, the ſprinkling of Chriſts bloud will be ſeene by Sanctification outwardly in the practice of the life, 1. Cor. 1. 30.

Alſo the ſprinkling of the bloud vpon the doore-poſts: noted, how going in and out, euer we ſhould remember Chriſts death, and not be aſhamed of the profeſſion of his Croſſe: And that by Baptiſme our ſoules muſt firſt bee ſprink-

pre-

preſerueth from the deſtroyer of Gods wrath: ſo thirdly, it purgeth alſo the polluted ſoule.

led with his blond, before wee can looke for to bee partakers truely of his bodie, 1. Cor. 11. 13.

20. The Lambe muſt be roſt with fire, and that wholly, or all of it, *verſe* 8.

Signifying thereby the agony of Chriſt in the Garden, and the wrath of his Father which hee did indure both in ſoule and bodie, Mat. 20.

21. It muſt not bee eaten raw, *verſe* 9.

Noting, that wee ſhould not vnpreparedly receiue, nor groſſely conceiue of Chriſt in the Sacrament, Ioh. 6. 1. Cor. 11.

22. It muſt not be ſodden with water.

Shewing that to his Inſtitution we muſt not ioyne our inuentions (adding altering or impairing) nor to the merit of his all ſufficient ſacrifice, the proud merit of our owne ſtrenuous righteouſnes, Iſai. 57. 12.

23. It muſt bee eaten all, & that with vnleauened bread, *ver.* 8.

To ſhew that nothing in Chriſt is vnprofitable or to be reiected, and that to the true participation of him, we muſt eſchew corruption of doctrine, of manners, and malice, 2. Cor. 5.

24. Wit

24. With ſowre hearbs alſo the Paſſeouer muſt be eaten.

Signifying thereby, that with repentance wee muſt eate our Paſſeouer, in remembrance of our bitter and ſowre eſtate of ſinnes ſlauerie, wherein wee were captiuate, and of the bitter Paſſion of Chriſt, whoſe teeth were ſet on edge when wee had eaten the ſowre Grapes, Iſai. 53.4,9.

25. They behooued to eate the Paſſeouer, their loynes being girded, their ſtaues in their hands, and their ſhooes on their feete, *verſe* 11.

To ſhew how wee ſhould eate our Paſſeouer, like pilgrims, to wit, not looking for a permanent Citie here: our loynes girded with veritie, and the preparation of the Goſpell on our feet, the ſtaffe of Gods Word in our hands, and with alacritie and readineſſe making forward to our heauenly manſion, Phil. 3.13.

26. They behooued likewiſe to eate the ſame in haſte, as not doubting of the ſpeedy worke of their deliuerie, and as ready waiters when they

To ſignifie likewiſe in Faith and readineſſe to come when Ieſus cals, and with the affections of Feare and Loue, (which are the two vſuall cauſes of haſte) deſirouſly and holily wee

ſhould

ſhould bee called out of doores.

27. Nothing was to be reſerued till to morrow of the Lamb, *verſe* 10.

28. If any remaine thereof ouernight, the ſame muſt bee burnt with fire, *verſe* 10.

29. No vncircumciſed perſon might eate of the Paſſeouer.

30. The bones thereof might not be broken.

ſhould eate our Paſſeouer, 1. Cor. 11.

Noting thereby the fulneſſe of theirs and our deliuerance: nor that wee ſhould reſerue one ſinne to lute in awhile, keeping vp, as it were a part of Chriſts death for it. Popiſh reſeruation alſo of the Hoſt is condemned hereby.

Teaching to auoid prophanation of holy things hereby: Hoc pacto etiam compellens accerſere egenos (*ſaith a Father*) *This burning is apiſh imitated in the popiſh Hoſt.*

So no vnſanctified perſon can bee truely partaker of Chriſt Ieſus, Mat. 22.

Typing hereby in Chriſt ſuffering, how not a bone of him ſhould bee broken as was foretold, Ioh. 19. 36.

31. Not

31. None might goe out of doore that night.

Perſeuerance in Chriſts Family or Church, and in the boſome thereof beeing pointed at hereby, not going out in affection to the world againe, Ren. 2. 10.

32. One Law ſhall bee for all (ſaith the Lord) *verſe* 49.

Shewing thereby, whereby the Church of Chriſt is gouerned, and that with God there is no exception of Perſons, Act. 10. 34.

33. It was to bee obſerued, with the word of inſtruction, to be ioyned thereto, *verſe* 26, 27.

So is the Sacrament to be celebrate with the word of inſtitution, and exhortation to bee added thereto likewiſe, as the Seale and Charter going together, 1. Cor. 11.

Laſt, in that the bloud of the Lambe was firſt ſprinkled, and then it ſelfe prepared and eaten.

It ſhewes that firſt Chriſt was made a ſacrifice to God, and then a Sacrament to vs.

The Diſparitie.

THe Iewiſh Paſſeouer did feed the body: but our Paſſeouer Chriſt doth feed the ſoule. It was a ſigne of their deliuerance: but Chriſt is the very worker of our deliuerance. There were many Lambs eaten in the whole campe, all called the Paſſeouer; becauſe they pointed at one alone who ſhould be the true Paſſeouer, and who alone ſufficeth the whole number of his faithfull. The Lambe being eaten, nothing thereof did remaine: but Chriſt being fed vpon, is no whit impaired, but remaineth as perpetuall nouriſhment to his owne Choſen.

15. *Aaron.*

1. *Aaron*, a Teacher, or the mountaine of fortitude.

So is Chriſt the true Teacher of his Church, and exalted mountaine of inuincible ſtrength, Math. 10.21.

2. Hee

2. Hee was *Moſes* mouth to the people, *Exod.*4.30.

So was Chriſt his Fathers mouth, to the world; in declaring his will, Ioh. 1.

3. He was the bleſſer of the people, *Leu.* 9. 22.

So is Chriſt the true bleſſer of his people and Church, Gen. 12. 3.

4. Hee was the High Prieſt of the Lord, *Leu.* 8.

And ſo was Chriſt that onely true High Prieſt of his faithfull, Heb. 9.

5. He dyed on the top of Mount *Hor*, called *Moſera*, *Numb.* 20.

So Chriſt dyed on the top of Mount Golgotha, Luke 23.

The Diſparitie.

AAron dyed in the wilderneſſe for his own offence, for diſobeying the Lord at the waters of *Meribah*: but Chriſt Ieſus our High Prieſt dyed in the world, for our offences and manifold diſobedience imputed to him, and vndertaken by him. Alſo *Aaron* brought not the people into *Canaan*, neither entered there himſelfe: but our High-Prieſt

hath both entered himſelfe into that heauenly *Canaan*, and bringeth the members of his true Church there alſo.

The High-Prieſt, Exod. 28.

1. HEe was taken of men, but behooued not to haue any blemiſh, *Lc.* 22. 17.

So was Chriſt of the race of mankinde according to the fleſh: but was altogether ſinleſſe, Heb. 7.

2. He aſſumed not this honour to himſelfe, but it was giuen him of God.

So neither did Chriſt, but it was giuen him of the Father, Heb. 5. 5.

3. He was waſhed with water, & anointed with the holy oyle, *Exod.* 29. 7. *Leu.* 16. 4.

To note that immaculate ſanctitie that ſhould bee in Chriſt, and that he ſhould bee anoynted with the oyle of gladnes aboue his fellowes, Iſai. 61. 2.

4. His fleſh and loynes were couered with cleane linnen, *Exod.* 28. 42.

So was Chriſts Humanitie cloathed with true holineſſe, Iſai. 53.

5. He

5. He was cloathed glorioufly, *Exo.* 28. 2.

So was Chriſt with perfect righteouſnes, and the Maieſtie of his Deity.

6. He had a holy crown vpon his head, *Exod.* 29. 6.

Signifying thereby the Deitie of Chriſt (which as a circle hath neither beginning nor end) and the royall dignitie wherewith hee is crowned King of his Chooſen, Ier. 23. 5.

7. Hee had an ingrauen plate with *Holineſſe vnto the Lord* on his forehead, *Exo.* 28. 36.

Noting the intercеſſorie oblation of the perfection of his Holineſſe, whereby our imperfect righteouſnes is at the Fathers hands accepted, Heb. 8.

8. The colours of the embroidering of his garments being Blue, Purple, Skarlet and White, *Exod.* 28. 6.

Signified the truth of his Prophеticall Office, the Maieſtie of his Royall, the perfection of his Prieſtly, and his ſincere ſanctitie in execution of all, with all other his reſplendent grace beautifying his bleſſed perſon, He. 10. Ioh. 18. Act. 7.

9. The edge of woven worke about the Collar of the Robe of the Ephod, that it ſhould not teare, *ver.* 32.

Pointed the ſpirituall ſtrength, and entire righteouſnes of Chriſt, Heb. 7. 26.

10. Hee had *Vrim* and *Thummim* vpon his breſt, *verſe* 30.

So had Chriſt the perfection of true light, and perfect holineſſe in his heart, ibid.

11. Hee bore the names of the Tribes of *Iſrael* vpon his breſt, when hee went in before the Lord, *verſe* 29.

Typing the continuall interceſſion of Chriſt for his Church, Heb. 7. 25.

12. Theſe names were ingrauen in hard ſtones.

So are the godly not lightly written: but indelebly grauen in the memory and loue of Chriſt, 1. Ioh. 4.

13. Likewiſe hee bore the names in two Onyx ſtones vpon his ſhoulders, *Ex.* 28. 9.

So doth Chriſt beare and vpheare his owne, by his ſecret power and grace, euen when his back ſeemes turned vpon them, Ier. 8. *interceding for them*, He. 7.

14. The

14. The wreathed chaine tyed to the rings of pure gold, wherewith the breſt-plate & Humerall was tyed, *verſe* 14.

Signified the perfect connexture of all heauenly vertues adorning Chriſts humanitie: as alſo, that true faith, whereby we are girt vnto him, Ier. 13.

15. The Bels and Pomegranates hanging about his veſture, whereby hee was heard when he entered into the Sanctuary and Holyeſt, *verſe* 33.

Shaddowed his proclaiming of the ioyfull Goſpell, and confirming the ſame by his holy werkes and miracles vpon earth: as alſo typed his continuall interceſſion for his Choſen in Heauen, Heb. 8.

16. His coſtly wrought Girdle, *ver.* 39.

Signified that truth and conſtancie whereby our High Prieſt in his gracious promiſes of the Goſpell is perfectly girt about.

17. He alone entered into the *holieſt* place, and that not without bloud, to make attonement and

So hath Chriſt entered into the heauens, there alone, and onely to bee our Mediatour, through the merit of his precious bloud-ſhed and atonement once

intercession for the people, *Leu.16.*

18. Hee might not goe forth of the Sanctuarie to lament for the dead.

19. His Wife behooued to be a chaste Virgin.

20. The putting of the bloud of the solemne sacrifice vpon his right eare, thumb, and toe, *Exo.29.20.*

made for all, to procure good things, and appease wrath for vs, Heb. 7.

Shaddowing that Christ now beeing ascended and entered into the holy heauens, his beatitude now can not bee interrupted by any more sufferings of misery or dolour, ibid.

So must Christs Church be as a Virgin, chaste, and giuing neither her loue, nor his worship vnto any other, Math. 25.

Did shew that in Christ there is nothing but right and vnblameable, and that it is his bloud, that should make them blessed that should sit at his right hand. As also, the consecrating of Christs whole person by his death and bloudshed to be the Prince of our saluation, euen as we should likewise in all things by his bloud be consecrate vnto his holy obedience in all our sences, actions, and walkings, Heb. 7.

21. His garments

Euen so doth the garment of the righteousnes of

remained

remained for euer, for his ſonnes to be cloathed withall, *Exodus* 29.29.

Chriſt abide for euer for to cloath his owne children withall, in Iuſtification, vnto Sanctification and glory, Eſay 61.10.

(As for the linnen garments of the inferiour Prieſts, they ſignified that Holineſſe which the miniſterie ought to bee cloathed withall, ſet downe by the Apoſtle, 1.*Tim*.3.)

The Diſparitie, Heb.7.

THe Iewiſh HighPrieſt was taken of the Tribe of *Leui*; but our High Prieſt is ſprung of the Tribe of *Iudah*, not after the order of *Aaron*, but after the order of *Melchiſedech*. Wherefore the Prieſthood beeing thus changed, of neceſſitie there behooued to be a change of the Couenant. Againe, the Iewiſh High Prieſt was made without an oath. For as much then as Chriſt is not made without an oath, by ſo much is hee made ſurety of a better Couenant. Theirs was made after the Law of the carnall commandement: but our High Prieſt is made after the

the power of endleſſe life. Theirs needed a ſucceſſor; therefore they were many, becauſe they were mortall: but Ours, becauſe he endureth for euer, hath a Prieſthood which cannot paſſe from one to another. Theirs behooued to offer vp ſacrifice for his owne ſinnes: but our High Prieſt is holy, harmeleſſe, vndefiled and ſeparate from ſinners, without ſpot. Theirs did frequently offer vp ſacrifice of beaſts whoſe bloud could not purge: but our High Prieſt hath once offered vp an all-ſufficient ſacrifice, neuer to be reiterate, euen himſelfe to the Father, whoſe bloud cleanſeth vs from all our ſinnes. Theirs euery yeere entred into the *Holieſt* by the bloud of Buls and Calues, which could not take away ſinnes: but our High Prieſt, by his own bloud hath he once entred into the holy place, and obtained eternall Redemption for vs, by the vaile of his fleſh, pearcing the higheſt heauens, to appeare now in the ſight of God for his Church, *Heb.* 9. 12.

17. T

17. *The Cloudy Pillar.* Exod. 14.

1. THe Cloudie Pillar was *Iſraels* guide, which they followed in their ſeuerall campings from Egypt to Canaan, *Num.*9. 15,16,17.&c.

So is Chriſt our true guide, which wee muſt follow in our iourney to heauen, both in the precepts of his Word, and practice of his Life, Math.11.29.

2. It was in the ſhape of a Pillar.

So is Chriſt like a Pillar, firme, ſtable, and ſtraight, and with his ſtrength ſupporting all thoſe that relye vpon him, Exod.15.2.

3. In going behind betweene the camps of *Iſrael*, and the Egyptians, it was a defence vnto them, *Exo.* 14.19.

So is Chriſt not onely a Directer, but a Protecter to his Church, from all their enemies, Pſal.18.1.

4. It was darknes to the Egyptians, but gaue light vnto them of Iſrael, *ver.*20.

So is Chriſt ſaluation to the godly: but a ſtumbling blocke and ſtone of offence vnto the wicked, Math. 21.44.

5. It

5. It was a Cloud by day, and a Fire by night to *Israel*, *ibid.*

So is Christ a cooling refreshment to his owne in the scorching day of temptation or trouble: and a comfortable Lamp of light to direct them in the time of this life, Ioh. 1.

6. It was a Fire, and a Cloud, yet both but one Pillar.

So Christ is God, and Man likewise, yet in both but one person, Esa. 9.6.

7. It was a fiery Pillar.

So is Christ not only strong as a Pillar for the defence and bearing vp of his owne, and as a fire illuminating, purging, comforting and kindling zeale in his Chosen ones: but also hee is a fire, fearefully to consume his enemies, as stubble before the flame, Psal. 2.

8. In the fire, and in the Cloud, God was seene by *Israel* in the Wilderneſſe: but both ceaſed in *Canaan*.

So in the Word and the Sacraments he is seene by his Church in the world: but both shall ceaſe in heauen.

The Diſparitie.

THe Cloud vaniſhed and was no more ſeene, after they came to *Canaan*: but our bleſſed Pillar Chriſt Ieſus, when wee enter, and come to that celeſtiall *Canaan*, ſhall then more cleerely and conſtantly be ſeene then before, the foreſaid dimme ſight of him in Word and Sacraments ceaſing.

18. *The Rocke*, Exod. 17.

1. IT was a Rocke fixed and ſure.

So is Chriſt that ſure Rocke and foundation vpon whom the godly build, & againſt which the blind wicked ones daſhing, bruiſe themſelues in peeces. To which alſo, his owne doe runne, as to a ſtrong defence, and againſt which, the gates of hell it ſelfe ſhall in no wiſe preuaile, Math. 16.

2. It had no outward delightfull ſhew the Wildernes, but a bare hard Rocke.

So neither had Chriſt any outward forme or beauty in the world, that wee ſhould deſire him: but as a roote out of a dry ground, was a man full of ſorrowes, and in hard diſtreſſe and pouertie, Iſay 53, 2, 3.

3. It

It ſeemed wonderfull, and almoſt incredible euen vnto *Moſes*, that God would make the Rocke to giue water to ſuch a murmuring people.

4. It gaue water aboundantly vnto the people, when they could get no other to quench their thirſt; ſo that, in reſpect of the rūning ſtreames therof, it is ſaid to haue followed them, 1. *Cor.* 10. and this water only ſufficiently refreſhed them all.

5. It was firſt ſtriken with *Moſes* Rod, before it yeelded forth the waters for the people, *Exo.* 17.6.

So likewiſe was it a wonderfull worke of lone, that the Lord ſhould make his owne Sonne to ſhead his heart-blond, for ſuch a rebellious generation as mankind: therefore Eſa. 53.1. *cryes out,* Who will beleeue our report?

So Chriſt ſhead his blond aboundantly, which nothing elſe could redeem vs, nor quench the tormenting thirſt of an accuſing or grieued conſcience: and this blond only is ſufficient to purge all our ſinnes perfectly, Heb. 7.

So was Chriſt nailed to the Croſſe, according to that, Curſed is euery one that hangeth on a Tree: *our tranſgreſſions and the Law being laid vp*

him, before his precious bloud iſſued forth of his heart and wounds, to conſummate the Redemption of his Church, Luke 23.

6. *Moſes* at that time debarred himſelfe from *Canaan*, and led the people only vnto the borders thereof, deliuering them to *Ioſua*.

To ſhew, that Chriſt hauing ſuffered, by the Law there is no Iuſtification, nor attaining vnto heauen: but being imperfect and weake in it ſelfe, is now but a pedagogy vnto Chriſt Ieſus, Rom. 3. 20.

The Diſparitie.

ALl *Iſrael* promiſcuouſly did drinke of the Rock; as well the murmurers, as the godly and patient ſort: but ſo ſhall not all in the viſible Church bee partakers of the bloud of Chriſt; but they onely who truely repent and beleeue.

19. *Manna*, Exod. 16. Ioh. 6.

THe Lord gaue the people *Manna* to ſatisfie their hunger, to teſtifie his

So the Lord ſent Chriſt into the world, to bee made meet foode for the hunger of our ſoules: to ſhew vs likewiſe his vnmerited boun-

bounty, power and prouidence, to tempt or try them in the Wildernesse, *Exod.* 16.4.

2. Manna was little in quantitie, *ver.* 14.

3. It was white of colour, *verse* 31.

4. It was round in shape.

5. It was sweet, and tasted like fresh oyle or wafers, baked with honey, *Numb.*11.7.

6. It came downe from heauen, *Ioh.*6.

7. The name thereof was *Man*, or *Manhu*: which is a portion, an admirable gift, or meat prepared, *Exod.*16.15.

mercy and kindnesse, and poore and lowly hee sent him, to try who notwithstanding would beleeue in him. Esay 53.

So was Christ little and contemptible in the eyes of the world in reputation, ib.

So was Christ holy and sanctified in nature, Psal 40.8.

To note the perfectnesse and entirenesse of Christ in all heauenly graces, He.7.

So is Christ most sweet and pleasant to all afflicted consciences, by the recent and cheering consolations of his bloudshed and Spirit, Ioh.16.7.

So did Christ Iesus, Ioh.6.

So is Christ the portion of his Chosen, the admirable great gift of the Father and prepared food for euer hungring soule, Ioh.6.5[illegible]

8.

8. It came downe with the dew, & was gathered, *verſe* 14.

So Chriſt comes to vs with the dew of grace, and thereby is applyed.

9. It fell round about the campe of *Iſrael*, and was ſufficient for all to gather thereof, and fell in no other place, *verſe* 13.

So Chriſt is conuerſant within the limits of his Church, and is the fulneſſe of grace to all who are true partakers of him, and no where elſe to bee found, Reu. 1.

10. It was gathered by meaſure in the Wildernes, and hee who gathered leaſt had no lacke, *ver.* 18.

So is Chriſts grace in this world giuen, but by meaſure, and hee who hath the weakeſt faith, ſo it bee true, ſhall attaine to the ſame ſaluation which he of a ſtronger doth, 2. Pet. 3. Luke 17. 6.

11. When it came, it made the people to admire, for they wiſt not what it was, *verſe* 15.

So when Chriſt came, many did wonder; yea, Herode, and all Ieruſalem with him were troubled, and ſundry wiſt not what that myſterie of his Incarnation meant, Math. 2.

12. It was, as ſufficient for all; ſo common to all, and that freely,

So is Chriſt a free imparter of ſaluation to rich and poore, King and Begger, without reſpect of perſons, Act. 10.34.

13. It was ground and baked, before it was meet food for the people, *verſe* 23.

So Chriſt behooued firſt diuers wayes to ſuffer, before hee could bee a meet Comforter and Sauiour to his Church, Act. 17.2.

14. It was gathered earely, *verſe* 21.

So is Chriſt and his grace to be embraced ſpeedily and timouſly, Math. 25.

15. It was dayly gathered except on the Sabbath, *verſe* 23.

So for a further degree of grace dayly, wee muſt alway labour heere, while that eternall Sabbath of reſt come, when grace ſhall be perfected in glory hereafter, 2. Pet. 3.18.

16. They went out of their Tents to gather it.

So muſt wee goe out of the old man and lone of the world, to participate of Chriſt, 2. Cor. 5.

17. To

17. To the breakers of Gods command, in keeping the ſame ouernight, it turned into putrifaction to them, and ſtunke, *Numb.* 11.

So to the hearers of Chriſts Word, and contrary practiſers vnto the ſame, it becomes vnto them the ſauour of death, Iam. 1.

18. It ceaſed when they came to *Canaan*, *Ioſh.* 5.12.

So ſhall the Word and Sacraments when we come to the Kingdome of Heauen, and ſee Chriſt face to face, 1. Cor. 13.

19. Manna vvas kept and put in a golden pot before the Lord, to remaine in the holieſt for euer, *Exod.* 16.13.

So Chriſt Ieſus glorified in his Humanitie at the right hand of God in the heauens, abides for euer vnto all ages of the faithfull, Heb. 7.

20. Manna vvas loathed by the wicked murmurers, on whom the Lords wrath fell, *Num.* 11.6.

So is Chriſt Ieſus in his Word and Sacraments by the carnall and vngodly, whom GOD in his anger ſhall likewiſe deſtroy, Iude 4.

21. Manna fed the naturall life.

So doth Chriſt Ieſus the ſpirituall life.

The Diſparitie.

MAnna did feede onely the naturall life: but Chriſt Ieſus is the food of the ſpirituall life. Againe, Manna did corrupt and putrifie: but ſo cannot our ſpirituall Manna, who abideth for euer ſolide and ſweet comfort to euery diſtreſſed conſcience. They inioyed it onely in the Wilderneſſe: but our chiefe and fulleſt inioying of our Manna, ſhal be in the celeſtiall *Canaan*. It was not to bee found but at a ſet time, for it melted away when the Sun aroſe: but our Manna, Chriſt, is euer at all times to be found, both in proſperitie and affliction, late and earely, neuer diſappointing thoſe that truely ſeeke him. Manna that was reſerued in the Holieſt, was ſpoiled and did periſh thereafter at the captiuitie: but our heauenly Manna, ſeated in higheſt glory, can neuer periſh nor ſuffer any violence.

20. *The*

20. *The Brazen Serpent*, Numb. 21.

1. NEither *Moſes* nor the Law could cure the people of the ſtinging of the fierie Serpents: but onely the Brazen Serpent.

So neither the Law, nor any creature could cure mankinde, and redeeme them from the cruell power of Satan, but onely Chriſt Ieſus, Rom. 3. 25.

2. After many had dyed for murmuring, then the Brazen Serpent was ſet vp, *Num.* 21. 6.

So after that all mankinde through ſinne was ſubdued to death and condemnation, then Chriſt came for our recouerie to be crucified, Eſay 53.

3. A Serpent ſtung, and a Serpent cured.

So man (the firſt Adam) loſt mankinde: and Man againe (the ſecond Adam) redeemed mankinde, Rom. 5. 14.

4. Albeit it was called a Serpent, yet it was both without poiſon or ſting.

So albeit Chriſt was thought a ſinner (as other men) yet was hee both ſinleſſe & ſpotleſſe, He. 7. 26.

5. It was made of brasse, and not of gold, *verse* 9.

6. It was not forged by mans hand, or hammer, but in a mould yet in the fire.

7. It was not onely made, but before it cured it was set vp on high.

8. They were onely cured who looked vpon the same.

9. It was a wonderfull meanes of cure, and vndeseruedly deuised of God, of meere pitie; yea against the merit of these murmurers.

So was Christ sent, not with outward glory, or worldly pompe to shew: but base and humble in outward appearance, Isaiah 53. 2.

So Christ was not begotten by man: but conceiued by the Holy Ghost to the likenesse of the Father, Luke 2. 35.

So Christ behooued not onely to bee borne: but also be crucified, before our Redemption could be finished.

So they onely are redeemed from death to eternall life, who onely by faith eyes him Isai 46. 22. *beleeuing in Christ, & that crucified.*

So is the death of the onely Sonne of God for rebellious mankinde, an admirable worke of vnmerited mercy likewise, about our merit, without our merit, and against our merit, Ephes. 1. 4.

Yet albeit it was inſtituted by GOD, and great miracles wrought at the preſence thereof: (the Lords inſtitution laſting, and right vſe being made thereof by the people in the Wilderneſſe) yet at laſt it being Idolatrouſly abuſed, was deſtroyed, by that godly King *Hezechiah*, and called *Nehuſhtan*, or a maſſe of braſſe, 2. *King*. 18.

Shewing thereby how lawfull by the like example, and much more likewiſe, Images and other inuentions of men, turning to an Idolatrous or ſuperſtitious abuſe, their abrogating is in a reformed Chriſtian Church.

The Diſparitie.

THe Brazen Serpent was deſtroyed (as is ſaid) but our exalted Ieſus can neuer bee deſtroyed. It retained not alway the vertue of curing: but our bleſſed Sauiour doth euer retaine the vertue and efficacie of ſauing.

21. *The Tabernacle*, Exod. 26.

1. IT had three places therein: the outward Court, wherein the brazen Lauer, and brazen Altar ſtood.

Repreſenting the viſible Church, wherein is outward Baptiſme, and externall exerciſe of worſhip common to all Called and Elect, Mat. 13.

Secondly, the *Holy* place, wherein was the Candleſticke, the table of Shew-bread, and the Altar of perfume.

Repreſenting the inuiſible true Church, conſiſting of the elect onely, militant on earth, wherein is the light of the Spirit by the Word, the true participation of Chriſt, the bread of life, and the ſincere acceptable ſacrifice of true prayer and praiſe. Within this place enters onely the Royall Prieſthood of God, Rom. 12. 1. 1. Pet. 2. 5.

Thirdly; *the Holieſt of all*, wherein was the Mercy-Seat, the glory of GOD betweene the Cherubims,

Repreſenting the triumphant Church in the heauens, wherein is ſeated Chriſt Ieſus in glory, the ſocietie of the bleſſed Angels, and the praiſe of the

bims, and the golden Cenſor.

glorified ſpirits, with the continuall interceſſion of our Sauiour for his Saints on earth, Heb. 8.

2. The entry to the Holieſt, was by the Holy place, and to the holy place, was by the vtter Court.

So our entry to the heauens is by beeing members of the inuiſible Church, through faith in a good conſcience, and our entry to be members of the inuiſible Church, is by aſſociating our ſelues to the viſible Church profeſſing Word and Sacraments in the Primitiue Apoſtolike ſinceritie.

3. The fixed Pillars of the holy place,

Signifieth the Apoſtolike doctrines, in reſpect of the miniſterie whereof, the Church it ſelfe is called, the Pillar of Truth, 1. Tim. 3. 17.

4. The diuers ornaments and inſtruments thereof,

Typeth the diuerſitie of ſpirituall gifts and functions in the Chriſtian Church, Rom. 12. 6.

5. The ſeuerall coſerings thereof,

Doth note the Lords ſure protection of his Church by his power and Angels, Heb. 1. 14

6. Gold

6. Gold within, and skinnes without,

Shaddoweth the spirituall and inward glory of the Church, and her account before God, albeit contemptible to the world in outwards, Cant. 1. 4.

7. The Tabernacle & all the instruments thereof: yea the very Ash-pans & Snuffers of the Candlesticke, must be made according to the patterne in the Mount, *Exo.* 25. 40. *Heb.* 8. 5.

Shewing thereby that the Church, and all the exercise of worship that is therein, whether doctrine or discipline, must be conformed vnto the written Word, Gal. 1 8.

8. The voluntarie oblation of the people to build the Tabernacle,

Represents that willing allotment and portion that Christians should give for the vpholding of Gods worship and ministerie amongst them, and for the maintenance of the poor members of Christs mysticall body, 2. Cor. 9. 8.

9. The principall builders of the Tabernacle, were *Beza-*

These figuring the Apostles, as Master-builders laying the foundation of the Christian Church, and the

leel and *Aholiab*, extraordinarily indued with cunning in euery worke, and the ſecondary, was euery skilful workman in whoſe minde God had put skill, and will to aſſiſt the worke, *Exod.* 36.

other the ordinary Paſtors building on their foundation aright, beeing gifted and fitted for that effect, 1. Cor. 3. 10. Ro. 12 6. Epheſ 11. 28.

10 The parts of the Tabernacle were ſo made, that they might bee ioyned or ſeparate when they liſt, *Deut.* 12. 9.

To ſhew the faithfull in this Tabernacle of their body, which is to bee laid downe, and raiſed againe, to be farre from their reſting place, while they be in that glorious Temple of the heauens ſettled and ſeated with Chriſt, 2. Cor. 5. 4.

11. The Curtens of the Tabernacle imbroidered with Cherubims,

Signified the ſeruice and protection of the Church by the holy Angels Iſa 6.

12. Theſe Curtens were coupled by their ſtrings and golden hookes, that it might

Shewing that diuers members of the Church, (whether triumphant or militant, and euery where diſperſed, make vp but

bee

bee one Tabernacle, *Exod.* 36.13.

13. The glorious doore of the Tabernacle,

14. The Tabernacle thus by all the couplings thereof being erected.

15. Euery boord of the Tabernacle, ſignified each ſeuerall member of Chriſt and his Church, of Sittim wood: that is, choſen and ſanctified, ouerlaid with gold, that is, made glorious in Chriſt, ſtanding vpright, by the erection of hope, fixed by the tenons of Faith, and founded on the ſocket Chriſt, as alſo ioyned by barres, which is the vnitie of one Spirit, and loue: the couerture of

one Tabernacle, Eph. 4.8. Heb. 9.11.

Shaddowed Chriſt Ieſus, who ſaith of himſelfe expreſſely, I am the doore, Ioh. 10.7. *by whom wee get entry either to grace or glory.*

Did ſignifie the knitting together by euery ioynt, of the whole body of the Church in Chriſt the Head by the truth in charitie, for the furniture whereof (according to the effectuall power which is in the meaſure of euery part) it receiueth increaſe of the bodie, vnto the edifying of it ſelfe in loue, Epheſ. 4.16.

of this Tabernacle, is Chriſt, the linnen repreſents his innocencie, the Goates haire, his afflictions (the Penitentiars garment beeing vſually made of ſuch) the third couering dyed red, figuring his bloud couering our ſins, and the fourth of broken skinnes, his abaſement and humilitie. The doore of the Tabernacle was not of any hard or debarring matter, but of a vaile, eaſily penetrable, to ſhew our eaſie acceſſe to grace in Chriſt, and acceptation in the boſome of his Church.

22. *The Vaile of the Holieſt*, Exod. 26. 31.

1. IT was glorious, of embroidered worke of diuers colours.

So was the body of Chriſt beautified with excellent, diuers and heauenly graces, Hebr. 7. 26. Col. 2. 3.

2. It was repleniſhed and wrought full of Cherubims.

Noting thereby that ſeruiceable and ready attendance of the Angels on the perſon and body of Chriſt, Ioh. 1. 51.

3. It

3. It was borne vp by glorious and coſtly Pillars, ouerlaid with gold, on Sockets of ſiluer, which it couered, and whereon it did hang.

To ſhew that the Humanitie of Chriſt (ſpecially in his ſuffering) ſhould be borne vp by his Deitie, which his manhood did ouerſaile, and vnder which it againe in a manner did lurke.

4. By the Vaile onely there was entry into the Holyeſt place of all.

So by the vaile of his fleſh onely (rent vpon the Croſſe) hath Chriſt made a new and liuing way for vs, to God, and to Heauen, Heb 10. 20.

23. *The Arke*, Exod. 25. 10. to 17.

1. THe Arke was made of Sittim wood, which was durable, and not ſubiect to putrifaction.

So Chriſt Ieſus was neither ſubiect to the corruption of ſinne, nor putrefaction of the graue, Pſal. 16. 9, 10.

2. The Wood was ouerlaid within and without with fine gold and pure.

So the excellent diuine nature of Chriſt was ſo vnited to his humane, that not onely the vertue thereof glanced inwardly in his ſoule

ſoule and minde: but outwardly alſo did ſhine moſt gloriouſly in his actions, Col. 2.

3. It had a crowne of gold round about. | *Signifying thereby the Maieſtie of Chriſts Kingdome, or eternitie of his Deitie, which (as a circle) hath neither beginning nor end*, Ioh. 1. 1.

4. It had length, breadth, and height, & was in ſhape foure-ſquare. | *Shaddowing the patience and long-ſuffering of Chriſt, the ample extenſe of his loue and grace, and the ſublimitie of his glory and reward ſtable in himſelfe, who could not bee ouerthrowne, and conſtant in mercy, who neuer can varie*, Pſal. 103.

5. The meaſure of the Arke exceeded not the dimenſions of mans proportion; ſo that he might fadom it about. | *Shewing thereby how Chriſt beeing made man, diminiſhed himſelfe to our capacitie, was ſeene, heard, and handled, and remaines ſtill acceſſible*, Heb. 4. 16.

6. It had foure rings and barres, whereby it was carried. | *Signifying how Chriſt ſhould be carried in the miniſtery of the Goſpel, by his faithfull Preachers, to the foure corners of the earth*, Math. 28.

7. Th

7. The barres in the rings muſt neuer bee ſeuered from the Arke.

So preaching and Chriſt muſt neuer be aſunder, but adhering to the Arke and ground ſtone, truth muſt be taught, Gal. 1. 8.

8. The two tables were in the Arke,

Signifying thereby that Chriſt is the end of the Law, ſatisfying the ſame for vs, deliuering vs from the curſe thereof, and making our obedience alſo to the Law acceptable to the Father, by couering the imperfection of our workes, Pſal. 130. 3. Rom. 3. 21.

9. In it was the pot of Manna.

To ſhew, that in Chriſt is the treaſure of comfort, ſpirituall nouriſhment and life, Reu. 2. 17. Col. 3. 1.

10. In it alſo was *Aarons* Rodde that budded and bore fruit.

To ſignifie that in Chriſt wee haue aſſurance of a bleſſed Reſurrection, and that by him our rebellion is couered: as alſo that in him Aarons *Prieſthood is wrapped vp, and ceaſes*, Heb. 8.

11. God ſpake by Oracle out of the Arke.

To preſigure that out of the nature of man in Chriſt hee ſhould ſpeake to the world, Heb. 1.

12. The

12. The Arke was an aſſurance of Gods preſence amongſt the people, and God did dwell therein.

13. Where the Arke was, there only it was lawfull to offer ſacrifice, & no where elſe was it accepted.

14. By the Arke Iordan was diuided, ſo that the people went dry and ſafe ouer to Canaan.

15. The people a great way might not come neere vnto the Arke.

16. By the Arkes compaſſing of *Iericho*, with the blowing of the Hornes, the walls

So Chriſt is the cauſe and aſſurance that God in mercy is preſent with vs, Ioh. 17 21. *and in Chriſt perſonally the Deitie did dwell.*

To ſhew, that where Chriſt is, to wit, in the Church, there, and through him onely our ſeruice is acceptable.

So by Chriſt a ready way is made through all the horrors of death, for vs to come ſafely to our heauenly Kingdome, Pſal. 23. 4.

Shewing thereby what reuerence ought to bee to Chriſt in his Word and Sacraments, Act. 10.

So where Chriſt comes by the powerfull preaching of his Word, Principalities and higheſt powers muſt

of the City fell down, and by the preſence thereof in battell, the people were aſſured of victorie.

17. When the Arke was ſet vp in the temple of *Dagon*, *Dagon* fell and brake.

18. The Philiſtims were plagued at the preſence of the Arke with them: but *Obed-Edom* was bleſſed by hauing it with him.

19. The people of *Bethſhemeſh* were fearfully puniſhed, for looking into the Arke:

20. After long tranſporting at laſt it was gloriouſly conueyed, and ſettled in

yeeld, and if he be with vs, who can preuaile againſt vs? Rom. 8.

So where Chriſt comes by his Goſpell of Truth, Idolatry goeth downe, Act. 19.

So where Chriſt is in wrath, their eſtate is dangerous: but where he is in loue, their bleſſings are with him, Ioh. 17.

To teach vs how dangerous it is to prye into Gods ſecrets vnreuealed, and not bee wiſe according to ſobrietie, Rom. 12. 3.

So after many iourneys, and long ſuffering on earth, Chriſt Ieſus at laſt was receiued vp in glory, in the holieſt heauens, to ſit Salo-

Salomons temple there ſtill to remaine.

at the Fathers right hand for euer, Pſal. 110. 1.

24. *The Arke, as it typed the myſticall body of Chriſt.*

1. IT was the keeper of the teſtimonie.

So is the Church the keeper of the Scriptures.

2. It was woodden, but couered with pure gold.

So the Church is in it ſelfe infirme, but through Chriſt is ſtrengthened and beautified with grace, Cant. 1 4.

3. God was preſent with the Arke.

So is he with his Church vntill the worlds end, Ioh. 14.

4. The Propitiatorie couered the Arke.

So doth Chriſts death couer the ſpots of his Church, and the accuſing of the Law, Gal. 3. 13.

5. The Cherubims ſtood aboue the Arke.

So the protection of the Angels ſtands aboue and about the Church, Heb. 1.

6. It was tranſportatiue euer, while it

So the Church hath no conſtant place on earth,

was ſeated at laſt in the glorious Temple of *Salomon*.

while it be at laſt ſettled in the glorious heauen, Heb. 13.14.

7. It had a crowne of gold about it.

So is the Church crowned with diuers graces and gifts heere, and ſhall bee with the crowne of glory heereafter, 1.Cor.12.

8. It had the foure dimenſions proportionably.

So hath the Church of Chriſt, the depth of Faith, the height of Hope, the Latitude of Charitie, and the Longitude of Perſeuerance.

9. In it was the pot of Manna, & *Aarons* Rodde.

So in Chriſts Church is the cõfort of true doctrine, and regiment of wholeſome diſcipline, R.u.11.4.

25. *The Mercy-Seat or Propitiatory*, Exod. 25. 17. to 23.

1. IT was called the Mercy-Seat, or Propitiatorie.

So is Chriſt he in whom mercy is truely ſeated, and hath made Propitiation for our ſinnes, Rom.3.25.

2. It

2. It was the couer of the Arke where the two Tables lay of the Law of *Moſes*.

So Chriſt is the true couer and deliuerer of vs, from the curſe and accuſation of the Law, Rom. 3.

3. It was of pure gold.

Noting thereby the ſpotleſſe holineſſe of Chriſt, Heb. 6. 26.

4. Vpon it were two Cherubims, ſhewing that the very Angels haue their ſtablishment in Chriſt their Mediator, by confirmation, as alſo

Signifying the Angels ready attendance on Chriſt and his Church: as alſo, figured, that when we draw neere to the Mercy-Seat Chriſt, being adopted and ingraft in him, then are we ioyned to the ſocietie of the Angels, Luke 20.

5. They ſtretched their wings on high, couering ſo the Mercy-Seat.

Figuring ſo the Maieſtie of Chriſts Deitie, which none in glory can behold, of the very Angels, but with their faces couered: and ſhaddowing forth likewiſe hereby the moſt comfortable and ſure protection of the Church, Mich. 4. 11. *and the readineſſe to all Chriſts will.*

6. They looked down vpon the Mercy-Seat.

Signifying the myſticall Maieſtie of the Incarnation, into the which

the Angels deſired to pry and behold, 1. Pet. 1. 12.

7. The faces of the Cherubims were one towards another, and both towards the Mercy-Seat.

So repreſenting alſo the conſent of the old and new Teſtament, and their mutuall witnes-bearing one to another, and both looking vpon Chriſt, the one pointing him to come, and the other already come: as alſo, ſignifying the holy loue and agreement that the Angels haue among themſelues in Chriſt.

8. From the Mercy-Seat betweene the Cherubims, the Lord vttered his will to the people, and no more in a Buſh, or in a Cloud ſpake he,

So in diuers manner did the Lord ſpeake in old time to the Fathers by dreames and viſions: but now in the laſt dayes hath he ſpoken by his Sonne, and ſtill as yet doth in the two teſtaments of his ſacred Word, Hc. 1.

9. The Cherubims were of gold, beaten out with the hammer.

Signifying the gliſtering brightnes of heauenly wiſedome contained in the Scriptures, whoſe worth is aboue gold, and is giuen by the inſpiration of the Spirit of God, and penned by holy men, Pſal. 119 2. Tim. 3. 16.

10. Note

10. Note laſt of all, that not betweene Seraphims (which are put for executers of luſtice, as *Iſai.6.* but betweene Cherubims, as Meſſengers of Mercy, the Lord in Chriſt ſhewes himſelfe appeaſed.

26. *The Golden Cenſor*, Heb.9.

VVIth this golden Cenſor the High Prieſt putting Incenſe therein, filled the Holieſt place with a ſweet perfume; when he entered in to ſpeake before the Lord.

Signifying thereby the Lord Ieſus interceſsion through the pure and perfect merit of his fauourie obedience wherewith hee hath filled the Holieſt heauens, as with a ſweet odour and incenſe, appeaſing Gods wrath, and making vs and our prayers and workes acceptable, Heb.4.14.

27. *The Table of Shew-bread*, Exod.25.23.to 31.

1. IT was of Sittim wood, couered ouer with gold, and a crowne about it.

Noting, (as is ſaid) the purity of Chriſts Humanity, with the glory of his Deity, and Maieſty of his Kingdome.

2. It had foode thereon, whereof onely the Prieſts might eate.

Signifying that ſpirituall and heauenly nourishment in Chriſt, whereof onely the royall Prieſthood of the faithfull are partakers.

3. The Shewbread was euer vpon this Table.

So true preaching, and ſincere adminiſtration of the Sacraments (whereby that bread of Life is ſet before vs) muſt euer be vpon Chriſt crucified, as on the ſure ground, Gal. 1. 8. 1. Cor. 3.

4. The incenſe cups were vpon the Table,

Signifying, that with the preaching of the Word, and adminiſtratiõ of the Sacraments, Prayer muſt be ioyned, and on Chriſts inſtitution and rule, as on the Table, to be ſet and grounded, 1. Cor. 11. 23.

5. The bread was renued often, and ſet before the Lord.

Teaching vs that due acknowledging and thankefulnes which wee ſhould haue, and renue frequently, for the benefits of the Lord which hee renueth euening and morning towards vs: as alſo typing that variety of doctrine and comfort contained in Chriſts Word, and wherewith, as with old ſtore and new, euery skilfull

full Paſtor ſhould be furniſhed in due time to diſpenſe, 2. Tim. 3.

6. The ſeuerall inſtruments thereof: as Diſhes, Goblets, and Couers were all of pure gold,

Figuring the diuerſitie of gifts, places and functions in Chriſts Church, wherein euery one ought ſincerely and holily to walk, 1. Cor. 12.

7. The bread in number were twelue, for the twelue Tribes of *Iſrael*,

Signifying ſufficient food to be in Chriſts Church, and in the Scripture proponed for all the members of that ſpirituall Iſrael, and Elect to participate.

28. *The Candleſticke*, Exod. 25. 31. to 40.

1. IT was the onely thing that gaue light vnto the Sanctuarie.

So Chriſt is that onely light, & light-giuer, which ſhineth in his Church, Ioh. 1.

2. It was of pure gold,

Shaddowing ſo the excellencie of Chriſt, and of his Paſtors, through that light whereof they are bearers, Reu. 1. *and noting thereby alſo the dignity of the Word,* Pſal. 119.

3. It

3. It had ſeuen Lamps.

Signifying ſo the perfection of the light of Chriſt, (ſeuen beeing the number of perfection.)

4. It was placed in the Sanctuarie.

So is the light of Chriſt placed in his Church, and there only to be ſeene in the brightnes of his Word, and illumination of his Spirit. So that where that light ſhines not, there is not the true Church, Ioh. 10.4,5.

5. It had an vpright Stemme, which did beare the many brāches that did iſſue and proceed from the ſame.

Typing Chriſt Ieſus that true ſtalke and fountaine of light, from whom all light floweth, and which beares vp, & keeps cōſtant in the truth all the branches, and true light-bearers of his Word, Reu. 1.20.

6. The branches were adorned with their Bowles, Knops, and Flowers.

So are the true light-bearers of Chriſt, adorned with diuers meete graces and gifts by him, tending both to the ſpirituall delectation, and profit of his Church, 1. Cor. 12. 14.33.

7. *Aaron* did dreſſe

So is our bleſſed High Prieſt, the onely enlightner thoſe

thoſe Lamps, and renued their Oyle daily.

and fitter of his Paſtors, to ſhine the more cleerely in his Church, and the powrer in of grace into their hearts, to bee as Lamps to others by true faith in a good conſcience, ibid.

8. It had Snuffers and Snuffe-diſhes of pure gold.

Shewing how with doctrine, the ſinceritie of diſcipline, according to Gods Word, whereby the light of the Church is kept cleere ſhould euer be ioyned, and excommunication vſed of all ſcandalous and rebellious perſons, like the extinguiſhing of noyſome ſmelling Snuffes. As likewiſe, that euery one ought to content himſelfe with his roome, how low ſoeuer it be, ſo it bee in the Sanctuarie, and as the Snuffers were of gold; ſo they conſcionably to walke in their ſtation, Rom. 16. 17.

9. It was in the Holy place: but not in the Holyeſt.

Shewing, how the light of Gods Word muſt bee in the Militant Church, but ſhall not need to bee in the triumphant, when face to face we ſhall ſee the Lord in glory, Reu. 21. 22.

10. Alſo as the Candleſtick had Flowres, ſignifying as it is before, the ſpirituall

Did repreſent the efficacie of the Word, vnto the bringing forth of the fruits of holineſſe.

delecta-

delectation of the Word, ſo the Knops or Almonds which it had.

Laſt, the pure oyle powred into the Lamps, making the ſame to burne.

Signified the grace of the Spirit accompanying the Word, making the ſame powerfull in operation.

29. *The Altar of Perfume*, Exod. 30. 1. to 13.

1. IT was of Sitttim wood, ouerlaid with gold, and hauing a crowne about it.

Shaddowing (as before) Chriſt, in both his natures, the Deitie yeelding glory to his Humanitie, and crowned now with Maieſtie, as the gold adorned the Sittim wood, and circled the Altar.

2. It had Hornes on the foure corners thereof, ouerlaid with gold.

Shaddowing the powerfull and holy vertue of the interceſſion of Chriſt, to extend it ſelfe to the foure corners of the earth, to the comfort of his Church diſperſed euery where, Heb. 7. 25.

3. The

3. The Incenſe behooued to be offered onely vpon it.

Shewing how our prayers muſt bee made in his name, and through his mediation is onely acceptable, ibid.

4. It behooued firſt to bee beaten, made and prepared, before it was put on this Altar.

Noting, how our prayers muſt proceed out of a humbled and contrite Spirit, which wee offer vp in the name of Ieſus, Pſa. 51.

5. It was kindled by fire vpon the Altar.

So muſt our prayers be by a holy and feruent zeale and deſire, through the operation and ſtirring vp of the holy Spirit, Ro. 8. 26.

6. It was offered vp by the Prieſt.

So are the prayers of the faithfull offered vp, and made acceptable to the Father, through the Oblation and Interceſſion of our High Prieſt Ieſus. *As alſo, they who offer vp acceptable prayers vpon the Altar of our mediation, are the holy Prieſthood of the Lords Choſen,* Reu. 1. 6.

7. No ſtrange Incenſe was to be offred vpon this Altar.

So no vnwarranted or vnlawfull forme of prayer, ſuperſtitiouſly or idolatrouſly deuiſed, to any Saint or Angell, is in Chriſt, or by him any wiſe to be thought acceptable, Math. 6.

8. The

8. The perfume behooued to bee perpetually before the Lord.

Shewing thereby, not onely the continuall exerciſe of Prayer which daily we ſhould vſe on earth: but alſo the continuall Interceſſion of our Saviour in the Heauens for vs, Heb. 7.25.

9. The High Prieſt made this perfume onely, and might not be applyed to any other vſe, but to burne before the Lord.

Teaching that is Chriſt Ieſus onely his direction, which wee muſt follow in praying, according as hee hath taught vs to ſay, Our Father, &c. *and not to make our Petitions to any other in Heauen, or in earth*, Math.6.

10. After the cleering of the Lamps of the Candleſticke, euening and morning, then the incenſe was burnt.

Shewing ſo, that our Prayers, and all our Chriſtian duties in Chriſt, muſt bee done according to the light and direction of his Word & Spirit, 1.Cor.14.

11. The Incenſe was made of diuers Spices.

So muſt the prayers of the godly bee ſeaſoned with diuers graces, true Repentance, liuely faith, vnfained loue, & ſuch like, Pſ.51

12. The

12. The Incenſe was offered vp in the Holy place, without the veile of the Holyeſt, neere to the Teſtimonie before the Mercy-Seat.

So the prayers of the godly in his Church heere on earth, muſt proceed out of a holy heart, bee made agreeable to the Teſtimonys of Gods Word, and through faith haue an eye euer to Chriſt Ieſus, our true Mercy-Seat, in him and for his ſake, to bee heard of the Father, Ioh. 14. 13.

13. Once a yeere the Altar was ſprinkled with the bloud of the expiatorie Sacrifice.

Shewing how Chriſt is by his bloudſhed conſecrate our bleſſed Mediator, and that no prayer is acceptable to God: but that mans, who, through the bloud of Chriſt, is reconciled to him, ibid.

30. *The Altar of burnt-offering.* Exod. 27. 1. to 9.

1. IT was of Braſſe in the Court of the Sanctuarie.

Shewing how that Chriſt Ieſus, albeit now ſhining in glory (like the golden Arke in the Holieſt) yet in the world

world he ſhould abaſe himſelfe, (like Braſſe) comming in the ſhape of a Seruant, Iſai. 53. 2.

2. This Altar was but one, and in one place, and the Sacrifice to bee offered thereon in this one place,

Figuring thereby that wee haue but one Altar of Redemption, and Saluation, Chriſt Ieſus alone, who onely once, and in one place hath offered vp a ſufficient vnreiterable Sacrifice for mankinde, Heb 7 27.

3. It had foure Hornes on the foure corners thereof,

Signifying the ſpirituall ſtrength of Chriſt, which ſhould be manifeſted to the foure corners of the earth, and that with a ſtrong faith flying thither, wee ſhould in all our diſtreſſes ſtay onely on him, and tye our carnall affections to the Altars Hornes, by captiuating them to Chriſt, 2. Cor. 5. 15.

4. It had a Brazen grate in the midſt thereof, whereon the fire was put.

Repreſenting ſo, the humbled ſoule of our bleſſed Sauiour, which did beare the fire of Gods wrath for our ſinnes, Iſai 53. 12.

5. It had diuers inſtruments ſeruing for the ſame,

Typing, the ſundry callings that Chriſt hath in his Church, for the glory of his Name, and edifying of his Church, 1. Cor. 12.

6. It

6. It was to bee clenſed ſeuen dayes, and ſanctified: ſo it was moſt holy, and whatſoeuer touched it, was holy, *Exodus* 29.37.

7. Alſo, the grate or Net-worke purged the Sacrifice,

8. This Altar was hollow betweene the boords.

9. Laſt, in that it behooued the Sittim wood to be ouerlaid with Braſſe, that thereby it might indure the fire.

Figuring thereby the perfect ſanctifying of our moſt holy Altar Chriſt Ieſus: and that whoſoeuer toucheth him by true faith, is made holy by him, 1. Cor. 1.30.

To ſhew that euen ſo doth Chriſt Ieſus purge our ſacrifices offered on him, and maketh them acceptable.

Signifying thereby the emptying, and examination of Chriſt.

It figured, that ſo the humane nature of Chriſt (tho holy) was vnable to indure Gods wrath, as it did: except vnderpropped and ſtrengthened by the Deity.

31. *The Brazen Lauer*, Exod. 30. 18. to 23.

1. THe Brazen Lauer ſerued for the Prieſts to waſh their hands and feete thereat, before they miniſtred before the Lord.

Typing that inward Baptiſme by Chriſts bloud, wherewith the holy Prieſthood of his Choſen muſt be waſhed, and ſanctified in action and affection, before their ſervice can be acceptable, Epheſ. 5. 26.

2. After the Prieſts had waſhed themſelues cleane, and arrayed themſelues with cleane linnen, then they entered into the Holy place,

So, after that the godly are inwardly waſhed by the bloud of Chriſt, and haue receiued the garment of his righteouſneſſe vnto ſanctification, then it is that they become members of his true Church, 1. Cor. 12. 13.

3. They ſhall waſh themſelues (ſaith the Lord) leſt they dye,

So muſt wee be purged (as is ſaid) and ſanctified by the Spirit of grace, if we would not incurre eternall death and damnation, Mat. 28. Mar. 16. 15.

4. He

4. He that toucheth the Lauer, it beeing anointed with the holy Oyle, (as all other things in the Holy, and in the moſt Holy place were) ſhall bee holy, (ſaith the ſame Lord.)

Shewing how all they, who by a liuely faith touch the Lord Ieſus (who is anointed with the oyle of gladnes aboue his fellowes) ſhall be, in acceptation and reputation, accounted likewiſe holy before the Lord, Rom. 4.

The Diſparitie of all the former.

THeſe things of the Tabernacle were materiall and earthly: but that which is repreſented by them, is ſpirituall and heauenly: the one was periſhable, the other endureth for euer. For Iſrael in the fleſh, onely to abide in Ieruſalem the firſt was ordained: but for the Iſrael in the Spirit, euen the Church vniuerſall, where-euer pure hands is lifted vp: the ſecond is open and prepared, *Pſa.* 141. 2. the former were vnder the Law, and *Moſes*, typing things to come: the latter is vnder the Goſpell and the Meſſiah, exhibiting the things themſelues.

The burnt-offering of Beaſts, Leu. 1. 10, 14. and 6. 9. to 13.

1. THe burnt-offering of beaſts, behooued to bee of thoſe that are the horned ſort,

Signifying thereby the Princely and Prieſtly Offices of Chriſt, which that Beaſt ſeekes to counterfet, Reu. 13. 11. *in being horned like the Lambe, but ſpeaking like the Dragon.*

2. They behooued alſo to be of the tame ſort, as of the Herd or Flocks, and not of wilde ſauage beaſts, who by force are brought to death.

Shewing thereby that Chriſt ſhould bee meeke and milde in life, and patient in death it ſelfe, like a Lambe led to the Shambles, Eſay 53.

3. They were required in like manner to be of the male kind and yong.

Shaddowing thereby the excellencie of ſtrength in Ieſus Chriſt, proper to that ſexe and age.

4. They muſt bee without blemiſh, and

Thereby noting, the purity and perfection of Holineſſe in Chriſt, who ſhould pre-

presented of voluntarie will.

willingly lay downe his life, and offer vp himselfe, for the saluation of mankinde, Ioh. 19. 11.

5. They were to be presented at the dore of the Tabernacle to be slaine,

Typing thereby that by the Oblation of Christ, and by his bloudshed, both our entry is made (as by a doore) into the Church heere, and into the heauens hereafter, Heb. 10. 20.

6. They must lay their hands vpon the head of the Beast, who brought it,

Signifying hereby the imputation of our sinnes vpon Christ, for the which hee suffered, and that wee must lay our hand by a true faith vpon him, if wee looke for any comfort of his Death and Passion, Esay 53. 3.

7. Then the burnt offering was slaine,

Signifying that so Christ should die, and be hooned to bee crucified, that by his death, life might come to vs, ibid.

8. The bloud thereof was sprinkled roũd about the Altar,

Noting, the all-sufficiency of Christs Death, and pleaty of his bloudshed, with the large-spred pro-

cking thereof vniuersally throughout the whole world towards all parts, Math. 28.

9. The skin thereof was pluckt off, and it cut in pieces,

Hereby shewing the grieuousnes of Christs suffering, and his extreme derelition, beeing stript, as it were, of all diuine or humane help, comfort, or regard, when hee cryed, Why hast thou forsaken me, Math. 27.46.

10. The body, the head, and the fat, and all was laid vpon the fire,

Shewing thereby, how whole Christ should suffer for vs, both in body and soule, Isai.53.12.

11. The inwards and legges thereof were to be washed in water,

Shaddowing thereby how Christ should bring no vncleanesse vnto his Passion: but he should be clean both inwardly, and outwardly; in minde, and in walking, Heb.7.

12. This burnt-offering was called a sweet sauour vnto the Lord,

Which in Christs death is sole and onely accomplished, whereby Gods wrath is appeased, and his iustice satisfied, Phil.2.8.

13. Of the Flocks,

Signifying that Christ should bee meeke, the guide

it

it was a Lambe, a Ramme, or a Goat.

14. The burnt-offering of the Flockes ſhall be killed on the North-ſide of the Altar,

or leader of his flocke, and haue ſinne, but onely by imputation, Iſai. 53.

Shewing not onely, that al theſe Oblations were but a darke Starry light (the Sunne not riſing in that ayre: but being oppoſite vnto him in his higheſt ſplendor) but alſo that Chriſt ſhould dye at Ieruſalem; whereof the Prophet ſaith, On the Northſide is the City of the great King, Dan. 9. 26.

15. The Prieſt ſhall put off his garments, and put on his linnen breeches, and take away the aſhes, when the fire hath conſumed the burnt-offering, *Leu.* 6. 10.

Noting thereby how that Chriſt beeing ſtript of his cloathes, ſhould ſuffer in nakednesſe, and innocence, and after hee had finiſhed the worke of our Redemption on the Croſſe, ſhould be buried, and then ſwallow vp death in Immortalitie, Hoſ. 13.

16. The Aſhes behooued to be carried without the Hoſt, and put in a cleane place.

Shaddowing thereby how Chriſt ſhould bee buried without Ieruſalem, in a tombe where neuer man was laid, and how his body ſhould neuer ſee corruption, Heb. 13.

17. The fire which conſumed the burnt-offering, came downe from heauen.

Typing either that wrath which for our ſakes ſeyzed on Chriſt Ieſus in the Gardẽ, and on the Croſſe, which came from the Father, or that loue which moued Chriſt to ſuffer for mankinde, which was heauenly and free. Ioh. 15. 13.

18. This fire was to be continually vpon the Altar,

Shaddowing the conſtant vnchangeableneſſe of that loue of his to his Church, and recent vertue of his merit and death, Heb. 7.

19. This fire was to be fed, that it went not out, and no other fire was to bee vſed but this in the Sanctuarie,

Teaching vs how carefully wee ſhould entertaine the loue, and Spirit of Chriſt, by ſanctimony of life and obedience and that wee ſhould try the ſpirits, and admit no other ſpirit, but the Spirit of Chriſt in his Word, to rule and teach his Church, 1. Ioh. 4.

20. The skin of the burnt-offering went to the Prieſt, *Leu.* 7. 8.

Shewing thereby not only the maintenance that they ſhould haue who preach the Goſpell, as they that ſerued at the Altar, liued of the Altar, 1. Cor. 9. 13, 14. but

but alſo that the righteouſnes of Ieſus muſt bee apprehended by his Choſen, and holy Prieſthood of the godly, by the hand of true Faith, vnto Iuſtification, and Sanctification, Rom. 5.

33. *The Burnt-offering of Fowles*, Leu. 1. 14. *to the end of the Chapter.*

1. THe burnt-offering of Fowles was of Turtles, or Pigeons,

Shewing thereby the ſimplicitie, meeknes, and innocencie of Chriſt, Iſa. 53. 7.

2. The neck thereof ſhall bee pinch't with the nayle, that the bloud might goe out: but not that the head ſhould be pluckt off from the body,

Shaddowing how Chriſt ſhould dye, and ſhead his bloud, yet thereby his Deitie (as the head or principall part) ſhould not bee diuided from his humanitie: nor yet by his death ſhould he (who is our Head) be taken from the bodie of his Church, but ſhould riſe againe, and bee with them by his Spirit for euer, Ioh. 14.

3. The Maw and Feathers were to bee caſt away as vncleane,

To ſhew therby that Chriſt ſhould bring no vncleanenes (as is ſaid before) to his ſuffering, but ſhould be offered vp ſpotleſſe to his Father, Iſai. 53. 9.

4. The

4. The Prieſt did cleaue it wth it wings, but not diuide it aſunder.

Noting thereby, that albeit Chriſt dyed, yet hee ſhould not thereby be quite extinguiſhed, but ſhould riſe againe, liue, and aſcend vp to heauen: as alſo to the ſame is to bee referred the ſignification of this, Not a bone of him ſhall be broken, Exod. 12.

5. The bloud thereof was ſtrained or preſſed out at the ſide of the Altar, before it was pluckt, and laid vpon the Altar to be burned.

Shaddowing thereby the ſtraining or preſſing out of Chriſts bloud in his agony, before hee was taken, and ſtript to be crucified, Luk. 22. 44.

34. *The dayly Sacrifice,* Exod. 29. 38. to 45.

1. THe dayly ſacrifice was a Lambe,

So our ſacrifice, not dayly, but once for all, offered vp vnto the Father, is the Lambe Chriſt Ieſus, Heb. 7.

2. It was ſlaine in

To ſhew not onely that morning and euening wee

the

the morning, and in the euening,

ſhould exerciſe our ſelues in the worſhip of God: but alſo, that it was not in the latter dayes alone, that Chriſt was ſlaine, but was ſo in the Lords Decree, liuely apprehenſion of Faith, and vertue of his death, to all true beleeuers, from the beginning of the world, Ioh.1.29.

3. It was to be offered vp with fine Flowre, beaten Oyle, and Wine.

To ſhew that Chriſt by his death and oblation becomes not onely vnto vs Redemption, but ſpirituall foode, gladnes, and cheering comfort, yea all in all vnto vs, 1.Cor.1.30.

4. Where this ſacrifice was offered, there the Lord made appointment to ſpeak vnto *Iſrael*, and ſhew himſelfe, *Exod.*29.42.

To ſignifie, that in Chriſt and through his death and bloudſhed, the new appointment, or Couenant of his will, and manifeſtation of his grace and mercy is eſtabliſhed to his Church, Heb.9.

35. *The Sinne-offering.*

1. THe bloud of the ſinne-offe-

Shewing, how the bloud of Chriſt Ieſus our true ſinne-offering, behooued to

ring

ring (what beaſt ſo euer it were) was to be powred out.

2. The Prieſt ſhall dip his finger in the bloud of the Bullock that is a ſinne-offering, and ſprinkle thereof ſeuen times before the Lord.

3. The Prieſt ſhall bring in of the bloud of the Bullocke into the Tabernacle of the Congregation.

4. Of the bloud, the Prieſt ſhall put ſome alſo vpon the foure Hornes of the Altar.

be powred out and ſhed vpon the Croſſe. For without bloudſhedding there was no reconciliation, Heb. 10.

Shaddowing the perfection of that expiation, and ſatisfaction for ſinne, which Chriſt ſhould make, in the vertue, quality, and perpetuitie thereof (the number of ſeuen being the number of perfection.) Heb. 9. 26.

Shewing thereby, how the merit of Chriſts bloud ſhould enter into the Holieſt heauens to appeaſe wrath, ſatisfie Iuſtice, and conciliate fauour, and bee a perfect purgation to his elect Church, Heb. 9. 14.

Signifying thereby how the preaching of the Goſpell, concerning the bloud of Chriſt, ſhould bee publiſhed and proclaimed to the foure corners of the earth, Math. 28.

5. And

5. And all the reſt of the bloud ſhall be powred out at the foot of the Altar.

Figuring hereby, the aboundant ſhedding of the bloud of Chriſt, and ſuperaboundant merit thereof, Act. 22. 16. *As likewiſe, that albeit it be ſo aboundant and ſufficient for all, yet it is not efficient to all, but is improfitably powred out to many, through their owne contempt, and incredulous induration.*

6. All the fat vpon the inwards was to be burnt, and offered to the Lord,

To ſhew that all the beſt we haue, euen our inwards of ſoule, heart, and beſt affections, we ſhould offer vnto the Lord, Pſal. 16. 7. Rom. 12. 1. *As alſo, that not onely ſhould the body of Chriſt ſuffer, but his ſoule likewiſe (like the fat in the inwards, which is the beſt part) as in his Agony and cry on the Croſſe is euident, cited before.*

7. The reſt of the whole Bullocke (typing ſo Chriſt in ſtrength) ſhall bee carried out of the Hoſt, and bee burnt vpon the wood in

Signifying that euen ſo Chriſt Ieſus ſhould ſuffer without the gate in the place of dead mens ſkulls, and not in the Citie, Heb. 13. 11, 12. *and teaching vs thereby likewiſe to beare his reproch, going in af-*

th:

the fire, where the aſhes are caſt out.

8. The Prieſt ſhall eate the ſin-offering in the holy place, whoſe bloud was not brought into the Tabernacle of the Congregation,

9. If any of the bloud of the ſinne-offering was dropped vpon a garment, it might not be carried out ſo: but waſhed in the Holy place.

10. The earthen veſſell wherein the ſin-offering that was eaten, was ſodden, it was broken: but if it was a Brazen pot, it

fection out of this earthly citie of the world, and our body ſeeking a better, Heb. 13. 13.

Shewing that Chriſt Ieſus in his Church is not onely reconciliation, but alſo bleſſed foode for all thoſe that are a holy and Royall Prieſthood through him, Ioh. 6.

Signifying thereby, not only that holy things ſhould not bee prophaned: but that without the Church alſo, there is no participation of the bloud of Chriſt, and ſo, no ſaluation, Ge. 5. Mar. 16. 15. Math. 7. 6.

Expreſſing either the wonderfull pollution of ſin, that ſo hardly can bee done away: or, that thoſe who haue receiued reconciliation through Chriſt, ought not to giue themſelues againe

was

was ſcowred and waſhed,

11. If a priuate perſon ſinne,(and not the Prieſt, the Congregation or a Ruler) ſuch a one ſhall offer a She-Goat, or a Female Lambe for a ſinne-offering,

12. And if he were of the poorer ſort,he ſhould offer of Turtles or Pigeons (the ſignification whereof looke in the burnt-offering of Fowles,) or of fine Flowre, without putting Oyle or Incenſe thereto, for it is a ſinne-offering.

13. And the Prieſt ſhall make Atone-

vnto the world, but keepe themſelues cleane and vndefiled of the wickednesse thereof, 2. Cor. 5.

Yeelding thereby a cõfort to all women, that for that Sexe Chriſt ſhould dye as wel as for men.and by faith through Chriſt, that they ſhould bee co-heires of his Kingdome, Gal. 3. 28.

Whereby was ſhaddowed, with Chriſt Ieſus our ſinne-offering,in the worke of ſatisfaction wee muſt ioyne nothing elſe, bee it neuer ſo plauſible in mans conceit, 1. Cor. 3.

So euer ſignifying, that not in theſe ſacrifices, but in the Prieſthood was the

ment,

ment, (ſtill this is repeated.) | *matter, which typed Chriſt, his office of reconciliation and interceſſion, whereby onely wee are accepted*, Heb. 7.

The Diſparitie.

THeſe Sacrifices were of Beaſts: but our Sacrifice was of the Sonne of God himſelfe. Theſe could neuer ſanctifie the commers thereunto, *Heb.* 10. 1. but in them was a yeerely remembrance of ſinnes: *ver.* 3. but our Sacrifice Chriſt Ieſus, ſanctifieth all thoſe that by a true Faith draw neere vnto him, purging the conſcience from dead workes, to ſerue the liuing Lord. For the bloud of thoſe Sacrifices, ſuch as Buls and Goates, could not take away ſinnes: but by the bloud of Chriſt we haue full remiſſion of them. Theſe ſacrifices were often offered, in token of their imperfection, and the ſimilitudes of heauenly things were purified onely with their bloud: but our Sacrifice was once onely offered, in token of the perfection thereof, and by the ſame, as by a better ſacrifice, were the heauenly

heauenly things themſelues purified and conſecrate, *Heb.* 9. 23, 25.

36. *The meat-offering.* Leuit. 2. and 6. 14. to 20.

1. IT was called a meat-offering, *Becauſe it was an acknowledgement that they did hold their meat or food of God, and had receiued it of his bleſſing: and becauſe part thereof went as meat vnto the Prieſt: as likewiſe, teaching vs, that Chriſt Ieſus is the true meat, and comfortable nouriſhment of euery hungry ſoule, once for all offered to the Father, and dayly in his Word and Sacraments offered and exhibited to vs,* Ioh. 6.

2. If it bee of Flowre, it ſhall be fine Flowre, *Leu.* 2. 1. *Shewing thereby, that we ſhould offer our beſt things to the Lord, and not the blind and the lame, and noting thereby alſo, the purity and perfection of Chriſt,* Heb. 7 26.

3. Oyle ſhall bee powred, and Incenſe put thereon, *Signifying, that with gladneſſe and delight our worſhip of the Lord ſhould be, either in deuotion towards himſelfe, or diſtribution towards his Saints: as*

alſo typing thereby that ſoft and louing kindnes, and ſweet comfortable mediation of Chriſt for his Church, Heb. 7. 25.

4. It muſt be preſented to the Prieſt, and he ſhall bring it to the Altar, *verſe* 2.

Shaddowing that it is by Chriſt, and his oblation, that all our workes, and duties of Gods worſhip is onely acceptable, he interceding for vs, ibid.

5. It was a memoriall, that which burnt thereof, for a ſweet ſauour before the Lord,

Preſiguring, that euen ſo, Chriſt Ieſus his death and merit thereof ſhould be an eternall memoriall before his Father, to be merciſull to vs, Heb. 9. 24.

6. The meat-offering which was cooked and prepared, was baked, fryed, or ſodden,

Shewing the painefull and manifold ſufferings of Chriſt thereby: and how our worſhip of God ſhould not be raw, or zeale-leſſe, Reu. 3. 16.

7. It muſt be without Leuen, *verſe* 3.

Preſiguring that our worſhip of GOD muſt be without malice of our neighbour: as alſo the perfect purity of Chriſts life and doctrine, 2. Cor. 5. 9.

8. It

8. It muſt haue no honey, which albeit it be ſweet in taſte, is bitter in effect, ingendring Choller, which alſo ſurfetteth the Eater of too much thereof, and being burnt, hath no good ſmell, *verſe* 11.

Pointing out thereby vnto vs the nature of Chriſt, in whom there is no ſuch ſweetneſſe as ingendreth bitterneſſe or hurt to any faithfull eater: Of whom alſo we can neuer receiue too much to ſurfet, and whoſe death and oblation ſmelleth moſt ſweetly before God, and to euery diſtreſſed conſcience, Hc 7.

9. All meat-offrings behooued to haue Salt, wherewith they were ſalted, *verſe* 13.

Signifying thereby, that as ſalt ſeaſoneth, and keepeth from corruption: ſo Chriſt, is he, who like ſauourie ſalt ſeaſoneth vs and all our workes, and makes them acceptable. and that with the ſalt of ſanctification in Chriſt wee ſhould ſeaſon all our worſhip of the Father, keeping our ſelues from the corruption of hypocriſie and wickednesſe, Mar. 9.49.

10. The meat-offering of the firſt fruits ſhal be eares of corne, dryed by the fire, and wheate, beaten out of the Husks, *verſe* 14.

Whereby was figured not onely, that our worſhip of God (as is ſaid) ſhould be in ſincerritie and zeale, going out of our ſelues, to lay hold on Chriſt: but alſo, what wrath Chriſt ſhould

ſuffer, and diuers paines for our ſake, who is the firſt fruits of all fleſh, by whom all the field of the whole race of mankinde, is truely ſanctified, and perfectly by his oblation redeemed. Iſa. 53. Heb. 9.

11. The Prieſt and his ſonnes ſhall eate of the meat-offering in the Holy place, without Leauen,

Shewing that ſo the Lords Miniſters, and their Families are to be maintained, and liue by their calling: as alſo, that Holy Prieſthood of the godly, in the Church, enioy the benefit of Chriſt onely, and there muſt feed vpon him by faith in a purged conſcience, 1. Cor. 9. 14. Ioh. 6.

12. Euery meat-offering of the Prieſt ſhall be burnt altogether, it ſhall not bee eaten,

Whereby was ſhaddowed the perfection of that oblation made by Chriſt, wherin no part is left to man in that matter, by merit, or penall ſatisfaction, Heb. 7. 25.

37. *The Peace-offering*, Leu. 3. and 7. 11. to 23.

Wherein this offering was alike with the Rites of the burnt or ſinne-offering: the ſignification needs not repetition, and wherein they were vnlike, is, firſt,

1. All

1. ALl the fat, with the rump hard by the back-bone, was offered and burnt before the Lord, *Leu.* 3.9.

Shaddowing not onely the full obedience of Chriſt extenſiuely vnto death it ſelfe: but that wee alſo in our obedience vnto the Father, and offering of our beſt things vnto him ſhould perſeuere vnto the end, Reu. 2. 10.

2. A part of the Peace-offring went to him that brought it,

Whereby was figured, that Chriſt ſhould dye for all: and the people as well as the Prieſt ſhould haue a portion, and a bleſſing in him, Iſai. 45. 22.

3. But they muſt neither eate the fat, nor the bloud, *verſe* 17.

Signifying, that all they who haue a part in Chriſt, muſt neither bee carnall, nor cruell: but ſacrifice their carnalitie by mortification, and be meeke as the Maſter is, 2. Corin. 5. 1. Ioh. 2.

4. The peace-offering ſhall bee offered vp with Cakes of Leauened bread, *Leuit.* 7. 13.

Shaddowing, that as leauen ſeaſoneth the bread, and makes it to riſe and heaue vp; ſo Chriſt Ieſus is he, who makes vs and all our actions ſauourie before

God, lightning our hearts with ioy of his Spirit, and making our ſoules in loue, thankefulneſſe and true comfort to heaue vp to God, Pſal. 103.

5. Of all the ſacrifice, he ſhall offer but one Cake for a heaue-offering, *Leu.* 7. 14.

Signifying the ſimplicitie or ſincerity of our thankfulneſſe, and worſhip of God which ſhould bee true and from the heart, Pſal. 18. 41.

6. The fleſh of the offering for thanksgiuing muſt bee eaten the ſame day, and for a Vow, within two dayes at the furtheſt, none might be eaten the third day, but burnt if ought remained, *Leu.* 7. 16.

Teaching vs euer, not to prolong our dutie of thankefulneſſe and ſanctification: but in recencie for beneſits dayly renued, to practiſe the ſame: ſtale lingring thanksgiuing, which ſeldome is ſincere, is reiected by God, Deu. 8. 10.

7. If any vncleane perſon eat of the fleſh of the peace-offering, hee ſhall bee cut off from his people, *ver.* 20.

Forewarning vs of that fearfull deſtruction and puniſhment that abides al carnall profeſſors, who will bee thought partakers of chriſt, and yet leade an vncleane and vnconſcionable life, Math. 7.

8. The

8. The fleſh that toucheth any vnclean thing ſhall not be eaten: but as vncleane it ſelfe, ſhall bee burnt, *Leu.7.19.*

Shewing vs that the holy things of God are not to be prophaned, nor that wee ſhould eate with the guiltineſſe of wickednesſe and iniquitie, 1. Cor. 11.

9. The offerer ſhall bring the ſacrifice with his owne hands, *verſe* 30.

10. It muſt be heaued vp before the Lord, *ibid.*

Teaching vs thereby, that euery one is accepted, and liueth by his own faith, Rom. 5.

Noting the heauing vp of our hearts in due thanksgiuing to God, and profeſſing of the benefits receiued, Hoſ. 14. 2. *as alſo the heauing or lifting vp of Chriſt Ieſus vpon the Croſſe for vs.*

11. It muſt be ſhaken to and fro, Eaſt, Weſt, North and South,

Shaddowing the publike thanksgiuing of the faithfull in the Congregation of his Saints, to the Lord, whoſe preſence is euery-where, as alſo, the proclaiming & publiſhing of the death of Chriſt in the Goſpell, that ſhould bee made knowne thorow all the parts of the world, Lu. 24.47.

12. The right ſhoul-

Signifying, not onely that in action and affection our

der and breſt was heaued vp before the Lord, and then giuen vnto the Prieſts for their portion, *verſe* 33.

thankefulneſſe ſhould bee to GOD: but alſo that Chriſt Ieſus heaued vp for vs, is both breſt and ſhoulder, that is, wiſdome and ſtrength to all his elect Prieſthood whoſe portion he is, 1.Cor.1.30.

38. *The ſolemne yeerely ſacrifice of the Bullocke and Goat*, Leu. 16.

1. OF the two Hee Goates it was by Lot that the one was taken, and the other eſcaped, *Leuit.* 16.8.

So was it by the ſecret Decree of the Lords allotment, that Chriſt ſhould ſuffer, that ſo wee might eſcape damnation, Pſal. 40.7.

2. Hee on whom the Lot fell, was made a ſinne-offering for the people, *verſe* 9.

So Chriſt whom the Lord decreed in his eternall counſell, and choſe to bee offered for mankinde, was made a ſinne-offering for his Church, Heb.7.

3. His bloud (as alſo the bloud of the

So is the merit of the bloud of Ieſus brought within the Holieſt heauen

Bul-

Bullock) was brought within the Vaile, and was ſprinkled vpon and before the Mercy-Seat, on the Eaſt-ſide which was towards the people, *verſe* 18.

before the Throne of grace, to plead for mercy for vs, Heb. 9. 23.

4. The Holy place was purged ſo thereby from the vncleanneſſe of the children of Iſrael, *verſe* 20.

So is not onely the Church purged by the bloud of Ieſus, but heauen it ſelfe ſanctified (as it were) and prepared to be a place of reſt for his owne Choſen, Heb. 9. 23.

5. No man ſhall be in the Tabernacle, when the Prieſt goes in to make atonement in the Holy place, while he come out againe, and haue made it, and he onely ſhall make the atonement, *verſe* 17.

Signifying thereby, that no creature is partner with him in the worke of mans Redemption, but hee alone is the perfect Sauiour and Mediator of his Church, Heb. 7. 25.

6. The Altar of Incenſe ſhall be ſprin-

Shaddowing, that through his owne bloud, hee ſhould be cõſecrate our interceſſor,

kled

kled with the bloud of the Goate.

and through the merit thereof our prayers ſhould be accepted, Heb. 8.6.

7. The High Prieſt ſhall caſt off his glorious garments, when he makes this atonement, *verſe* 4.

Preſigwring that euen ſo ſhould Chriſt Ieſus the glory of his diuine Maieſty, while in the ſhape of a ſeruant he ſhould finiſh the worke of mans atonement and Reconciliation, Iſa. 53.

8. Once onely a yeere this atonement was made, *verſe* 34.

Shewing, that not often, but once for euer, without repetition, that perfect atonement ſhould be made by Chriſt Ieſus his owne bloud, whereby hee ſhould enter into the Holieſt heauens, to appeare for vs before God eternally, Heb. 9.

9. The day of atonement ſhal be a Sabbath for euer, *ver.* 31.

Shaddowing thereby, that by the atonement, and expiation of Chriſt, reſt euerlaſting ſhould be obtained for vs, and in his death all other typicall ſacrifices ſhould haue their end and reſt, Heb. 10.

39. *The*

39. *The Scape-Goat*, Leu. 16.

1. THe Scape-goat was ſo called, becauſe hee eſcaped aliue,

Repreſenting ſo Chriſt Ieſus, who notwithſtanding he dyed for our ſinnes according to his humanity, yet could not bee detained or ouercome by death: but reporting victorie ouer death, and the graue, by vertue of his impoſſible Deity roſe againe triumphantly, Mat. 28. 6.

2. He was preſented aliue, that by him Reconciliation might be made, *Leu.* 16. 10.

Signifying that all mankinde being dead in ſinne, he onely was preſented aliue, euen fully righteous and holy, to make reconciliation for vs, Heb. 7. 26.

3. With both hands vpon his head were confeſſed the ſinnes and treſpaſſes of the whole people, and he did beare them all, *verſe* 21.

Shewing, how euen ſo Chriſt Ieſus ſhould beare all the ſinnes both great and ſmall of his elect, and ſatisfie for them, and how that we by a true faith ought to lay them all vpon him, Rom. 5.

4. So bearing all

Figuring, that euen ſo ſhould Chriſt Ieſus bearing their

their iniquities, he was ſent vnto a land of ſeparation (ſaith the originall.) *verſe* 22.

the iniquities of his Choſen, be carried forth of Ieruſalem vnto death, whereby his ſoule was ſeparate from his body a time, Eſay 53. 12.

5. He was led out by a man appointed, *verſe* 21.

Noting thereby, that the ſinnes of man, euen of ſo many as are appointed to be ſaued by him, led Chriſt forth to ſuffer, ibid. ver. 3.

6. He who led him forth, muſt waſh his fleſh and cloathes after his returne, and then come into the Hoſt, *verſe* 26.

Signifying thereby, not onely, that, that which made Chriſt to dye, is the polluter of our ſoules: but alſo, that whoſoeuer hath laid hand on Chriſt by a true faith, muſt leade a cleane and holy life, if hee would be accepted as one of Chriſts Church, purging himſelfe of all vncleanneſſe and iniquitie, 2. Cor. 5. 15.

40. *The*

40. *The cleanſing of the Leper,* Leuit. 14.

1. THe Bird that was killed for that vſe, was a Sparrow (one of the cleane ſort of Birds) by whoſe bloud the Leper to be cleanſed, behooued to be ſprinkled ſeuen times, *Leu.* 14. 52.

Repreſenting ſo the Lord Ieſus, who like a Sparrow was of ſmall account in the world, cleane and innocent, by whoſe bloud our leprous ſoules to bee cleanſed muſt be perfectly ſprinkled, Eſay 52. 14.

2. This Sparrow was killed ouer pure water, in an earthen veſſell, *Leu.* 14. 5.

Signifying therby Chriſt Ieſus, who hath ſuffered for vs, his innocency & cleereneſſe in our humane nature, Heb. 7. 26.

3. The liue Sparrow being dipt with Cedarwood, a Skarlet Lace, and Hyſope, in the bloud of the Sparrow ſlaine, was let go into the broad field, *verſe* 6.

Shaddowing thereby how that man by a true faith (which hath euer with it a fernent loue, and a ſweet ſanctified life) bathing himſelfe in the bloud of Chriſt, by his death attaines both to life and freedome, Ioh. 14. 6.

4. As

4. As alſo the dipping of the liue Sparrow into the bloud of the dead, and that of neceſſitie (behouuing to be ſo.)

Signified, that the impaſſible Deity of Chriſt can no wayes yeeld comfort to vs, conſidered alone, concerning the remiſſion of ſinnes, without the humane nature of Ieſus Chriſt, that ſuffered for vs the death of the Croſſe, Act. 20. 28. 2. Cor. 5. 19. Heb. 2. 14.

5. And the letting of the liue Sparrow flye in the open ayre or broad field, *ver.* 7.

Shaddowed Chriſt Ieſus by death, once conſecrate to bee the Author of eternall ſaluation, that hee ſhould aſcend on high, and be ſeated in the Holieſt heauens, Heb. 9. 5, 7, 26.

6. The Leper that is healed, muſt waſh his cloathes, and his fleſh, & ſhaue off his hayre, after he is diſcerned by the Prieſt to be cleane, before that hee muſt enter into the Hoſt, and

Shewing that a rebellious or ſcandalous perſon by excommunication ſeparate from the Church, becomming penitent, muſt not be againe raſhly receiued, without euident proofes of his repentance giuen, both to Paſtor and People, 2. Theſ. 3.

there

there after muſt remaine ſeuen dayes before hee enter into his Tent, *verſe* 8,9.

7. The putting of the bloud then of his treſpaſſe-offring vpon the right eare, thumb, and toe of him that was Leper, and of the oyle vpon all thoſe places and his head, after hee had waſhed himſelfe, *Leu.* 14.17.

Signified the perfect expiation of the ſinnes of euery penitent in Chriſts bloud, and conſecration of them to Sanctification & cleanneſſe of life thereafter, Act. 8. 22. 2. Cor. 2.6.

41. *The ſacrifice of the Red Cow, and the ſprinkling water*, Numb. 19.

1. THe colour of this Kow was Red, *Numb.* 19.2.

2. Shee behooued to bee without blemiſh, vpon whom neuer yoke came, *ibid.*

Whereby was betokened the bloudineſſe of our Sauiour in his Paſſion, Mat. 27.

Signifying thereby the perfect holineſſe of Chriſt, who neuer bore the yoke of ſinfulneſſe, nor was ſubiect to the Precepts of man, Iſai. 53.

3. She

3. Shee was burned without the Hoſt, and her bloud ſeuen times ſprinkled before the Tabernacle of the congregation, *ver.* 3.

Shewing how Chriſt ſhould ſuffer without the Citie, and his bloud ſhould be a perfect purging of his Church, Heb. 13. 11.

4. She ſhall be all burned, and Cedar wood, a Skarlet Lace, and Hyſop ſhall bee caſt into the fire with her, *ver.* 6.

Shaddowing how that nothing in Chriſt is vnprofitable, and that through the eternall Spirit, by the ſheading of his bloud, hee ſhould offer vp himſelfe wholly without fault vnto God, to purge our conſcience from dead workes to ſerue the liuing Lord, an vncorrupt life, a feruent loue to mankinde, and ſauoury obedience in all things to his Father, accompanying him in his ſufferings, Epheſ. 4. 2.

5. The aſhes of this ſin-offering was laid vp in a cleane place, to be made a Sprinkling Water for the Congregation, *ver.* 9.

Figuring thereby how the merit of the bloudſhed and death of Chriſt, (the true Sinne-offering) in the Holieſt heauens euer recent, ſhould be a perpetuall purging and ſprinkling water vnto his Church, Heb. 9. 13.

4. That

6. That perſon that is defiled by the dead, and hath not the ſame ſprinkled vpon him, ſhall bee cut off from Iſrael, *verſe* 13.

Whereby was ſignified, that, that perſon that is defiled with the corruption of ſinne, and hath not the bloud of Chriſt ſprinkled vpon his ſoule, ſhall likewiſe bee cut off from the number and inheritance of the Saints, Mar. 16. 16.

7. The Prieſt onely ſhall ſprinkle this water vpon the vncleane perſon, and purge him.

So it is Chriſt Ieſus onely, who doth ſprinkle his bloud vpon penitent ſoules who come vnto him, and from him onely is to be expected true pardon of our ſinnes, Math. 9. 6.

The ſignification of other things, looke in the preceding ſacrifices.

The Diſparitie.

THis ſprinkling water made of the Aſhes of the Heifer, ſprinkling them that were vncleane, ſanctified onely as touching the purifying of the fleſh: but the bloud of Chriſt, who through the eternall Spirit offered himſelfe without fault to God, purges

the conſcience from dead workes, to ſerue the liuing God, *Heb.* 9. 13, 14.

42. IOSHVA.

1. IOSHVA, a Sauiour.

So was Ieſus both in name and in deed, Mat. 1.

2. He was the ſonne of *Nun*, which is by interpretation, *Eternall*, and the ſeruant of *Moſes*, *Exod.* 24.

So was Chriſt the Sonne of the truely eternall Father, and may be ſaid to be Moſes *ſeruant in a ſort; becauſe hee followed after* Moſes *in order, and ſubiected himſelfe vnto* Moſes *Law, in fulfilling what it commanded or typed*, Mat. 5. 17.

3. Hee ouercame the enemies of *Iſrael*, and going before them, brought them into the Land of Canaan, allotting to each one their portion, *Ioſh.* 13.

So hath Chriſt ouercome the enemies of his Church, and hath aſcended vp on high vnto the heauens before vs, there to prepare a place for each one of vs, and to bring vs thither, Ioh. 14. 2.

4. *Moſes*

4. *Moſes* beeing dead, hee was made the Captaine of Gods people, hee leading them to the Land: but *Ioſhua* entering them in the Land, *Deut.* 31. 7.

5. Hee ſaued *Rachabs* houſe that had the Red cord hung out at the window, and who receiued his Spyes, *Ioſh.* 6.

6. Vnder *Moſes* leading, the Cloud went before: but vnder *Ioſhua's* the ſame did vaniſh.

7. *Ioſhua* was confirmed in his Calling, by the diuiding of

So the Law ceaſing, and the ceremonies thereof, he was appointed likewiſe the captaine of his Church: the Law leading to Chriſt and heauen through him: but Chriſt by his death and conqueſt giuing vs entry therein, Heb. 9.

So doth Chriſt ſaue the ſoule of euery penitent ſinner that hath true faith in his blood, and the expreſſiue grace thereof, receiuing his Word in their hearts, and the Miniſters thereof for his cauſe, Iſai. 49. 6.

So in the time of the Law, obſcuritie and darkneſſe was: but through the light of the Goſpell vnder Chriſt the ſame did depart, Heb. 9. 13.

So was Chriſt in the ſame Iordan, by the diuiding of the heauens, and preſence of the holy Spirit

the waters in Iordan, at the preſence of the Arke ſtanding therein, *Ioſh.*3.

8. Hee ledde *Iſrael* through thoſe waters vnto Canaan.

9. *Moſes* circumciſed not the people: but *Ieſhua*, *Ioſh.*5.

10. Manna ceaſed vnder *Ioſhua* in Canaan, *Ioſh.*5.13.

11. With the ſounding of Rams Hornes by the *Leuites*, the Arke compaſſing *Iericho*, the high walles thereof fell down, and the inhabitants thereof were ſo ouercome by him, *Ioſh.*6.

deſcending and reſting vpon him, Math.3.

So doth Chriſt his Choſen, through many afflictions, and death it ſelfe vnto heauen, Pſal.23.

So the Law ſanctifieth not, but grace through Chriſt, Rom.8.3. Heb.7.19.

So ſhall our knowledge of Chriſt by Word and Sacraments ceaſe in that heauenly glory, Reu.21.23.

So by the ſeund of the Word, albeit contemptible in the mouthes of his Miniſters, Chriſt humbles the high machinations of mans heart, and ouercomes his Aduerſaries, 1.Io.2.14.

12. The

12. The earth (as the walles of *Iericho*) proſtrated it ſelfe before him: the waters (as theſe of Iordan) yeelded vnto him, and the heauens (as the Sunne and Moone by their ſtanding ſtill) obeyed him, *Ioſh.*6.3. & 10.

So heauen and earth, and all things that are therein, bow themſelues in reuerent obedience vnto the Lord Ieſus, Phil.2.10.

13. Hee made his Captaines treadvpon the necks of the Canaanite Kings after the battell, whom hee had ouercome, and cloſed vp before, *Ioſh.* 10.

So will Ieſus doe to all his Choſen at their death: but eſpecially at that day of generall iudgement ſhall hee make all their enemies, Satan, ſinne and death, with all other their foes to be their footſtoole, whoſe power euen in this life, and day of battell was abated and confined, Pſal.110.2.

14. He accepted the *Gibeonites* who humbly intreated peace of him, *Ioſh.*9.

So doth Chriſt accept all penitent ſinners, who in the time of grace come wiſely vnto him, Luke 15.11.

The Diſparitie.

Ioſhua conquered *Canaan*, not only for the people of *Iſrael*, but alſo for himſelfe in part: but Chriſt Ieſus hath purchaſed that heauenly *Canaan*, only for our ſakes, hauing had it himſelfe before, by the right of inheritance. He conqueſt it not by himſelfe alone, but with the ayde of the Tribes of *Iſrael*: but Chriſt hath by himſelfe onely purchaſed that heauenly inheritance: he did the one without his owne bloudſhed or death: but Chriſt hath not this other without both theſe: hee could not quite expell the Canaanite out of the Land: but Chriſt Ieſus hath fully one and all ouercome our enemies.

43. *Gideon*, Iudg. 6, 7, & 8. *compared.*

1. *Gideon*, a Deſtroyer, or Breaker, who is called a Iudge, and a Sauiour

So is Chriſt a Deſtroyer of his enemies, and a Iudge, to iudge the cauſe of his Choſen, and to ſaue and deliuer them, whoſe Calling

our

our of Iſrael, by miracle confirmed in his Calling.

2. Before the battell with his foes, hee is comforted by the Angell, and aſſured of victory.

3. Hee deſtroyed the Altar of *Baal*, and erected another vnto the Lord in that ſame place.

4. He offered vp a ſacrifice, which the Lord, by fire from heauen, declared to be acceptable.

5. They who bowed downe on their knees to drinke of the waters, were counted vnfit Souldiours for *Gideon*.

was confirmed in like manner by miracles, Math. 3. 1. Cor. 15. 57.

So was Chriſt before his conflict with death, and his other aduerſaries, comforted in his Agony, Luk. 22.

So hath Chriſt the worſhip of Heathenish Idols, and by the preaching of the Goſpell eſtabliſhed in place thereof, the true worſhip of God.

So hath Chriſt offered vp himſelfe, and wherein the Lord by his voice and Spirit from Heauen likewiſe, hath declared himſelfe well-pleaſed, Mat. 3.

So they who delight in the pleaſures of this world, and giue themſelues vnto them, are as vnfit for Chriſt, Iude 4.

6. *Gideon* is expounded by his Aduerſaries to bee a Barley Cake, yet vvhich ſhould ouerturne and throwe downe their Tents.

7. By the ſound of Trumpet, and ſhining of Lamps out of earthen broken veſſels, he ouercame his enemies.

8. The ſwords of his Enemies killed themſelues.

9. Hee was very meeke, and a man of no contention, as his anſwere to *Ephraim* ſhewes.

10. After his victory he ſeuerely puniſhed

So was Chriſt vilipended by his enemies in the world, yet ſhould ouerthrow them at laſt, and ſubdue them vnto him, Pſal. 110.

So by the trumpet of his Word, and light of the Goſpell, carried thorow the world by weeke inſtruments, hath he confounded his aduerſaries, 1. Iohn 2. 14.

So doth the malice and practices of the enemies of Chriſt, againſt him or his, turne back into their owne bowels, Pſal. 7. 15.

So was Chriſt meeke and humble, whoſe voice was not heard in the ſtreets, Iſai 42. 2.

So ſhall Chriſt puniſh thoſe at that Great day, the

the men of Succoth, who denied him bread in his extremitie.

11. *Gideon* denied to raigne ouer *Iſrael*, but interceded for them, *Iud.* 6.13.

who when he was hungry, fedde him not, when hee hath ſubdued his enemies, and made them all his footſtoole, Pſal. 110. 2.

So did Chriſt, beeing ſought by the people to be a worldly King: but intercedeth in Heauen for his Church for euer, Heb. 8.

The Diſparitie.

Gideon, not without other aſſociates (as is ſaid of *Ieſhua*) ouercame his enemies: but Chriſt alone, without the ayde of any creature, ouercame his: he was loth a long time to vndergoe that Calling to deliuer *Iſrael*: but Chriſt moſt willingly and readily vndertooke to deliuer mankinde: his ſonnes after his death were ſlaine and deſtroyed: but ſo cannot the children and ſonnes of Chriſt be deſtroyed, their life beeing in his hands, and one hayre of whoſe head cannot fall to the ground without his good will and pleaſure: He left an Ephod with the people, which

which thereafter induced them to Idolatrie: but Chriſt hath left his Word with his Church, to preſerue them from the ſame for euer.

44. *Iephte*, Iudg. 11. and 12. *compared.*

1. IEPHTE, opening.

So is Chriſt the opening and manifeſtation of his Fathers will to vs, of our hearts alſo to himſelfe, and of the gates of that heauenly Paradiſe to our ſoules after death, Heb. 9. Io. 14. 2.

2. *Iephte* was reiected of his brethren, and yet the Lord appointed none other to ſaue and deliuer them, but him.

So Chriſt, albeit he came to his owne, yet they receiued him not, but diſdainfully refuſed him, and yet the Lord decreed him to be the onely ſauer of his people, and that by no other Name vnder heauen wee ſhould looke for ſalnation, but by the name of Ieſus, Phil. 2. Act. 3. 6.

3. In time of a great bondage hee is

So in the time of the vniuerſall bondage of ſinne, Satan, and death, which

ſtirred

ſtirred vp to be a deliuerer of *Iſrael*.

had captiuate and thralled all men, Chriſt Ieſus came to deliuer his church, Hoſ. 13. 1. Cor. 15.

4. Hee puniſhed and ſubdued after his victory the rebellious Ephraimites.

So ſhall Chriſt at the conſummation of all things fully ſubdue all his rebellious enemies, Pſal. 110.

The Diſparitie.

Iephte was begotten in ſinne and whoredome: but Chriſt was begotten without ſinne in Virginitie. *Iephte* offered his Daughter, which was an vnlawfull and vnacceptable ſacrifice vnto the Lord: but Chriſt offered himſelfe as a holy and acceptable ſacrifice vnto his Father.

45. *Samſon*, Iudg. 13, 14, 15, & 16.

1. *Samſon*, or *Shimſhon*, there the ſecond time, becauſe the Angell appeared twice vnto his Parents;

So did the Angell appeare once to Mary *at the Annunciation, and the ſecond time to* Ioſeph *in a dreame, reſoluing him concerning the myſterie of*

rents; or hee was ſo called from *Shemeſh*, which ſignifieth the Sunne.

2. *Iſrael* was in great thraldome and miſery before his birth.

3. Vnexpectedly the Angell comes to his Mother, and albeit ſhee was barren, promiſeth that ſhee ſhould beare a ſonne, who ſhould deliuer *Iſrael*.

4. The Angel confirmed his promiſe by a ſigne to *Samſons* mother.

5. *Samſons* parents were at firſt terrified and aſtonied, but thereafter were comforted.

Chriſts conception who is our Sunne of righteouſnes, Math. 1. Luke 1.

So was the Iewes, and the whole world in the thraldome of ſinne, and ignorance, before Chriſts Birth, Rom. 3.

So did the Angell to Mary: *and albeit ſhee was a Virgin, promiſes the ſame likewiſe*, Luk. 1. 30.

So did the Angell to Mary, *in ſaying, And behold, thy couſin* Elizabeth, *&c.* verſe 36.

So was Mary *and* Ioſeph *at firſt troubled in minde, but thereafter by Chriſts Birth comforted*, Luke 1, 29. Mat. 1.

6. *Samſon*

6. *Samſon* grew, and the Spirit waxed ſtrong vpon him: and he was a *Nazarite*.

7. He tooke not a Wife of his owne people, but a ſtranger of the Philiſtims.

8. He aſſayed his ſtrength firſt on a Lyon, who aſſaulted him in the way, when hee was going to ſeeke his wife, out of which a little thereafter hee tooke forth honey.

9. Hee put forth his minde to the Philiſtims in a Riddle.

So did Chriſt in body, and in fauour with GOD and Man, and the Spirit was not meaſured vnto him, and hee was alſo a Nazarite, Luke 2. 52. Math. 2.

So hath Chriſt his Church, not ſo much of Iewes as Gentiles, who were aliens from God, Iſai. 55. 5.

So did Chriſt manifeſt his matchleſſe ſtrength, firſt on Satan who tempted him in the Wilderneſſe, when he was entring in his calling after Baptiſme, and ouercame him. Whereof we that are tempted in like manner, may gather this comfort, that he that ouercame for vs, will alſo ouercome in vs, Heb. 4. 15.

So did Chriſt his deſtrvce to the Phariſes in Parables, Math. 13. 34.

10. He

10. He was sold by *Dalilah* for mony, and vnder shew of loue is traitoured to the Philistims.

11. He was bound, led away, blinded and at their Feast, brought forth, bound to a Pillar and mocked: but by that Pillar and pulling downe thereof, hee destroyed more of his enemies at his death, then hee did in his life.

12. His Brethren thereafter buried him.

13. The strength of *Samson* for a time lurked in the prison.

14. Notwithstanding

So was Christ by Iudas, *for thirty pieces of money, and with a kisse and salutation was betrayed to the Priests, Scribes and Pharises*, Math. 25.

So was Christ bound, ledde away, blinded with blond and spettle, and at last, at the Feast of the Passeouer, was nailed to the Crosse, and mocked at: but by that crucifying on the Crosse, he destroyed his enemies in a greater degree by his death, then euer they were in the time of his life, Luk. 23. 1. Cor. 15. 57.

So after Christs death, Ioseph *of* Arimathea, *and others of the godly buried him*, ibid. verse 50.

So did the power of Christs Deity in the grane.

So notwithstanding that Christ was watched in the

ing

ing that he was watched in *Gaza*, that he might not eſcape: yet when al were aſleepe, he tooke off the gates of the Citie, and carried them away vnto the Mountaine with him.

graue, that he might not be taken away: yet when all the ſouldiers were aſleepe, hee gloriouſly aroſe, ouercomming ſo the power of death and the graue, and carrying the triumphant victory thereof with him vnto heauen, Luk. 24.

The Diſparitie.

Samſon loſt his former ſtrength when hee was betrayed, & was apprehended, becauſe he could not be able to reſiſt: but ſo loſt not Chriſt Ieſus his powerfull ſtrength when hee was betrayed, which hee did manifeſt, by his Word, asking, Whom ſeek you? and ſaying, I am he: in making the Souldiers that came to take him, fall backward to the ground; and in that he ſaid to *Peter*, that he was able to cõmand millions of Angels to aſſiſt him if hee liſted; ſo that willingly hee offered himſelfe, and was not violently taken. Alſo, *Samſons* Wife was taken from him, and giuen to another:

other: but the Spouſe of Chriſt his Church, can no creature take from him or giue out of his hand. The ouerthrowe of his enemies, was his ouerthrow likewiſe, and as they dyed, ſo he dyed; but ſo it was not with Chriſt, for they onely did bruiſe his heele: but hee did breake their head: they aſſaulted him onely violently: but he wounded them mortally, and ouercame.

46. *Samuel*, 1. Sam. 1. *compared.*

1. *Samuel*, or *Shemuel*, appointed or heard of God.

So was Chriſt appointed to bee the Sauiour of mankinde, and was heard of the Lord in all things he deſired, Heb. 6.

2. Hee was in fauour with God and Man, 1. *Sam.* 2. 26.

So was Chriſt, and did grow in both, Luk. 2. 52.

3. He was called of God, and the Lord manifeſted his will to him, 1. *Sam.* 3. 4.

So was Chriſt called of the Father, and had the cleere and full manifeſtation of his will to declare to mankinde, Ioh. 8. 46. Acts 7. 37.

4 Hee

4. Hee was borne by expectation of any, of the barren wombe of *Hanna*, and dedicate to the Lord, 1. *Sam.* 1.

So was Chriſt of the bleſſed wombe of a chaſte Virgin Mary, *and conſecrate vnto the Father*, Math. 1.

5. He was Prieſt, Prophet, and Ruler in *Iſrael*, 1. *Sam.* 3. 4, 7, 5.

So is Chriſt all theſe moſt truely in his Church, Heb. 9. Ioh. 18. Ioh. 8.

6. He was moſt diligent and faithfull in Gods worke, and of a moſt innocent life, 1. *Sam.* 7. 16. 12. 12.

So was Chriſt Ieſus in all theſe vncomparable and matchleſſe.

7. He was vngratefully vſed of the people; who reiecting his Gouernment, craued another to bee a King, and to raigne ouer them, 1. *Sam.* 12.

Euen ſo was Chriſt of the Iewes, (his owne People, whom ſo faine he would haue gathered) who repudiating him likewiſe, profeſſed that they had no King, but Cæſar, Iohn 19. 15.

The Diſparitie.

THe ſonnes of *Samuel* were wicked, and walked not in his wayes: but the children and ſonnes of Ieſus Chriſt are holy and ſanctified, and tread in his footſteps, following his example of life. Hee deliuered the gouernment from him vnto wicked *Saul*: but ſo ſhall Chriſt Ieſus deliuer vp his Kingdome to none, nor the Regiment of his Church, till all things be fulfilled, and the number of his Choſen accompliſhed.

47. *Dauid*, 1. Sam. 13, &c.

1. D*Auid*, beloued, or a man according to Gods own heart, 1. *King*. 14. 8.

2. Hee was a Shepheard, 1. *Sam*. 17. 15.

3. Hee pulled the

So was Chriſt that truely welbeloued of God, in whom his ſoule was well content and pleaſed, Mat. 3. 17.

So is Chriſt the true Shepheard of our ſoules, 1. Pet. 2.

So hath Chriſt powerfully deliuered his owne

Sheepe

Sheepe out of the Lyons mouth, and the Lambe out of the pawes of the Beare, 1. *Sam.* 17.

Choſen Flocke out of the power of Satan and damnation, 1. Cor. 15. 57.

4. Hee was anointed to bee King and Ruler of *Iſrael*, 1. *Sa.* 16.

So it Chriſt with the oyle of gladnes, to bee the Ruler and King of his Church, Ier. 23. 5.

5. Betweene the time of his anointing, and inſtalling in the poſſeſſion of the kingdome, many troubles and perſecutions interuened.

So betweene the anointing of Chriſt, with the fulneſſe of the Spirit, and his glorious inſtalling in the Kingdome of the Father, many afflictions and perſecutions, yea death it ſelfe for our ſakes interuened likewiſe, Iſai. 53.

6. Though hee ſuffered innocently: yet hee was meeke and mercifull to all his perſecuting enemies, 1. *Sam.* 24, &c.

So, though Chriſt ſuffred cauſeleſſely, yet euer he offered grace and mercy, and prayed for his crucifiers, Iſai. 53. 12.

7. Hee was a Prophet alſo in *Iſrael*, *Math.*27.35.

So was Chriſt that Great Prophet of his Church, Act.7.37.Ioh.1.

8. He deliuered the Hoſt of *Iſrael* from that great *Goliah*, whom he killed, albeit beeing little of account: and with his own ſword he cut off his head, 1.*Sam.*17.

So hath Chriſt deliuered his Church, which none elſe could doe, from that fearful Giant Satan, whom he hath ouercome, albeit contemptible in the eyes of the world, and with his own machinations hath troden downe his head, Geneſ. 3.15.

9. The Lord honoured him with many and great victories, 1. *Sam.*18.2.*Sa.*21.

So likewiſe did he Chriſt Ieſus ouer that old Serpent, and all our ſpirituall enemies, 1. Cor. 15.

10. Hee brought back the Arke againe, 2.*Sam.* 6.

So hath Chriſt Ieſus the trueth that lay obſcured by the falſe interpretation of the Scribes and Phariſes, Math.5.6. &c. *and hath reduced the Church from the ſpirituall captiuitie thereof fully, and from the obſcureneſſe of types, to the cleere beholding of the bright ſubſtance, eſtabliſhing it in that eſtate for euer*, Heb.9.

11. Euen thoſe that

So one of Chriſts Diſciples, Iudas, *who did ap-*

ſate

ſate at his Table, roſe vp againſt him, *Pſal.* 41. 9.

in the platter with him, betrayed him, Math. 26.

12. Laſt, in many Prophetical ſpeeches hee typed Chriſt Ieſus, as, Thou wilt not ſuffer thy Holy One to ſee corruption: and, They parted my garments amongſt them, & on my veſture did caſt Lots; My God, my God, why haſt thou forſaken me? and ſuch like many, as are quoted and ſet downe orderly in the Treatiſe following.

All which, in competencie of ſubſtantiall trueth, agreed properly to Chriſt Ieſus alone.

The Diſparitie.

DAuid was a man of bloud: but Chriſt Ieſus was meeke and peaceable. *Dauid* for that cauſe was not ſuffered to build the Temple: but Chriſt Ieſus is the ſole and onely builder of his holy Church. His life was tainted with ſundry blots: but the life of Chriſt was altogether ſpotleſſe.

48. *SALOMON.*

1. *Salomon*, or *Shelomoh*, peaceable, the ſonne of *Dauid*, greatly beloued of God, 2. *Sa.* 12. 24.

So was Chriſt peaceable, yea, the Prince of Peace it ſelfe, called alſo the ſonne of Dauid, *becauſe hee came of him according to the fleſh, and who receiued that Teſtimony from Heauen, that he was the Lords Well-beloued, in whom hee is well pleaſed,* Math. 3. 17.

2. Hee was very wiſe and rich, yea, aboue all others therin, 1. *Kin.* 3. & 4.

So is Chriſt the very wiſedome and full treaſure of the riches of the Father, and matchleſſe in both, Col. 2. 3.

3. The Queene of *Sheba* came to ſee *Salomon* from afarre, and brought gifts vnto him, 1. *King.* 10.

So came the Wiſe men from the Eaſt to ſee Ieſus, and offered Gold, Myrrh, and Incenſe to him, Mat. 2.

4. The fame of *Salomons* ſpeeches and doings ſpred afarre off.

So did the fame of Chriſt Ieſus his doctrine and miracles, Mat. 5. 31.

5. Hee

5. Hee built the Temple, and dedicate it to the Father, 1. *King.* 6.

He deſired that all that ſhould pray within the Temple, might be heard, 1. *King.* 8.

7. Hee appointed the ſeuerall Miniſters and Office-bearers in the Temple.

So hath Chriſt built the Church, and conſecrate it vnto his Father, Gal. 3. 7, 8.

So Chriſt intercedeth, that all that pray in his holy Church, as true members thereof, may bee likewiſe heard, Ioh. 17.

So hath Chriſt eſtabliſhed the ſeuerall miniſteriall functions and offices, that ſhould bee in his Church, 1. Cor. 12.

The Diſparitie.

SAlomon did fall away in the end of his life from that ſinceritie, eſpecially in Gods worſhip, which hee had in the beginning, therefore procured a heauy puniſhment on his houſe after him: but Chriſt Ieſus conſtantly perſeuered vnto death, in that perfect obedience that hee yeelded alway to the Father, and therefore procured great bleſſings on his Church thereby for euer.

49. Salomons *Temple*, 1. King. 6. *as it was a type of Chriſts perſonall body*, Ioh. 2.19.

1. IT was a moſt glorious edifice, 1. *King.* 5, 6, 7. Chapters.

So was the excellent Fabricke of the Immaculate body of Chriſt.

2. It was ſtone without, and gold within.

To ſhew the reſplendent glory of diuine Maieſtie, lurking within a humane and humbled body, Eſa. 9.

3. It was full of light through the many windowes therein.

So our Sauiour was full of heauenly knowledge in the will of God, which hee reuealed to mankinde, Ioh. 1.

4. It was carued round about with Cherubims, Palmes and Flowers,

To note the ſeruiceable & ready attendance of the holy Angels vpõ the perſon of Chriſt, the Palme-trees ſignifying his triumphant victory ouer his and our enemies, and the Flowres, his heauenly, diuers, and flouriſhing graces, Math. 4.

5. In

5. In the ſeuenth yeere, and Harueſt moneth it was accompliſhed.

To ſhew not onely the perfection of his perſon (ſignified by that perfect number of ſeuen, and ripeneſſe of ſuch a ſeaſon as Harueſt) but alſo that in the fulneſſe of time, to accompliſh Gods Decree, hee ſhould come and bee incarnate, Pſal. 40.7.

6. The Temple was ſolemnely conſecrate vnto the Lord.

So was the perſon of Chriſt, by perfect obedience in life and death, vnto his Father, ibid.

7. There was pleaſant Muſicke vſed in the one,

Which ſignified the heauenly harmony of diuine graces to the comfort of his Choſen, which ſhould bee in this other, Col. 2. 3.

8. In it was the Arke, where the glory of GOD did appeare, which glory did fill alſo the Temple.

So in Chriſt is the full treaſure of all true wiſedome, knowledge, & grace, and in whom the Godhead perſonally inhabited, and did repleniſh likewiſe this other, Col. 1. 19.

9. It was ſeated on Mount *Moriah*, and in the midſt of Ieruſalem it did ſtand.

So Chriſt is on high placed, and in the midſt of his Church is to bee found, Pſal. 110.

10. It

10. It was not lawfull but in the Temple to offer ſacrifice.

So is not any ſpirituall ſacrifice of ours, but in Chriſt, and through him acceptable, Heb. 7.

11. Many preſumed in the one, ſaying, The Temple of the Lord, The Temple of the Lord, yet were deſtroyed.

So many preſume in the verbal profeſſion of Chriſt, that they beleeue in him, and are baptized in his Name, yet ſhall bee damned, Math. 7. 22.

The Diſparitie.

FOrty and ſixe yeeres the Temple was in building, after that the ſame had beene deſtroyed, and caſt downe by the Babylonians: but within three dayes the Temple of the body of Chriſt Ieſus did ariſe, after that the ſame had beene in a manner deſtroyed, and crucified by the Iewes and Romanes, *Ioh.* 2. 19, 20, 21.

50. *The*

50. *The Temple, as it was a type of Chriſts myſticall body, the Church.* 1. King. 6.

1. IT was of hewne poliſhed ſtones and coſtly.

So is the myſticall body of Chriſt of liuely poliſhed ſtones, euen purged and reformed ſoules, coſtly & precious in the Lords ſight, Col. 1. 18. Pſal. 45. 10.

2. In the building of it there was no noiſe heard.

So in the building of the Church, the vnity of truth, and of the Spirit of loue is hereby recommended, without iarring either in opinion, or affection. As alſo, in that the ſtones were fitted for the worke, before they were brought to be built therein; it ſhewes, that before we can thinke, that we are to be counted as ſtones ready to bee builded in that body and Temple of the Church, we muſt be fitted and reformed likewiſe, Iſa. 4. 3.

3. There concurred not onely to the building thereof *Salomon*, and his ſeruants: but alſo *Hiram* of *Tyrus*, and the *Sidonians*,

To ſhew that in the building of the Church, Iew and Gentile ſhould concurre: not onely the Apoſtles planting and founding the ſame, but their ſucceſſors, faithfull Paſtors e-

denians, that did hew the Timber vnto it.

4. It was ouerlaid within with fine gold vpon the carued Cedars.

5. In the Temple were many windows, to make the houſe light.

6. In the Temple were ſeuerall degrees of Galleries or Lofts, each one aboue another, and larger each then other,

7. The walles were carued round about,

uery where watering it, and building on their ground, 1.Cor.13.

To ſhew the beauty of the Church, adorned with diuers gifts, to be inward, pure, and precious, though vnſeene, and not perceiued of the world, Pſal.45.

So in the Church is the diſpenſation of many and diuers graces, to make the ſame bright and glorious, 1.Cor.12.4.

To ſhew the ſeuerall roomes and places, which God hath appointed in his Church: ſome higher, ſome lower; Apoſtles, Euangeliſts, Doctors, Paſtors and Elders, &c. the ſame alſo being ſignified, by the diuerſitie of Officers appointed in the Temple, ibid.

To note the protection of the Church of God, by the miniſterie of Angels, with

with Cherubims, Palme-Trees, and Flowers.

8. In the ſeuenth yeere, and in the harueſt moneth it was finiſhed.

(*tho outwardly vnſeene*) *and the peaceable victorious flouriſhing vnder the ſame*, Heb. 1.

So in the fulneſſe of time, when the great Harueſt ſhall be, the number of the Elect beeing accompliſhed, then ſhall the Church bee wholly in a triumphant cõpany conſummate, Re. 21. 22.

9. *Salomon* conſecrate the Temple vnto the Lord.

So hath Chriſt, (*that true Prince of Peace*) *his Church vnto his Father*, Ioh. 17.

10. The Muſicke that was vſed in the one,

Did ſignifie the ioy of the faithfull in the other, Eſai. 4. 2.

11. In it was the Arke of the Teſtimonie.

So in the Church is the Word of God, and couenant of Grace, borne by the Leuites of Chriſts true Paſtors, in the preaching and publiſhing of the ſame.

12. The glory of the Lord filled the Temple.

So doth the glorious preſence of God fill euer the other, beeing amongſt his Choſen till the end of the world, Ioh. 14.

13. The

13. The Lord promiſed to hallow this Houſe, and that his eyes and heart, if his people obeyed him, ſhould bee there perpetually.

So will the Lord ſanctifie his Church, and if wee obey him conſtantly, his eye of mercy, and heart of compaſſion will be vpon vs eternally, 1. Cor. 1. 30.

14. In the Porch thereof were ſet two Pillars of Braſſe, *Iachin* and *Boaz*, or ſtabilitie and ſtrength, with Lillies & Pomegranates carried vpon them.

Noting thereby the ſtabilitie and ſtrength of Chriſts Church through him, who is as a double Pillar vnto the ſame; or the two Sacraments of the Church, whereby our faith is ſtrengthened and confirmed vnto holineſſe, and fruitfulneſſe in good works, Iam. 2.

The Diſparitie.

THe ſtones of the Temple were dead and ſenſeleſſe: but the members of the Church of God, are ſenſible and liuely ſtones. They were poliſhed and hewne by the hand of man, but theſe are reformed and ſanctified by

by the Spirit of Grace. The Temple vvas vtterly destroyed and burnt by the enemies of *Israel*: but the true Church of God can neuer be so ouerthrowne: yea, the very gates of hell shall not preuaile against it.

Note that some things heere are rather for conueniencie of case compared, then any typicall signification is in them sought, as hath beene said in the Epistle hitherto.

Elisha *compared.*

1 E*Lisha*, the health of God.	*So is Christ the health and saluation of God truely to all sick and lost soules*, Math. 9.12.
2. Hee succeeded *Eliah*, who anointed him to bee after him, 1.*Kin*.19.16.	*So Christ succeeded the Baptist (that second* Eliah) *who baptized him, to come after him likewise, with the baptisme of the fire and Spirit to baptize*, Luke 3.
3. He receiued the double of the Spirit of *Eliah*, 2. *Kin*. 2. 9.	*So, Christ got not onely the double, but the full measure of the Spirit which* Iohn *had, and that without measure*, Ioh. 1.14.

4. He

4. He cured *Naaman* of his Leproſie, hee raiſed the dead, healed the waters that were poiſoned, with few loaues miraculouſly hee fed many, &c. and did many ſuch miracles, 2. *Kin.* 5. & 2. & 4.

So Chriſt doth cure our ſpirituall Leproſie by the bathing of his bloud, and tempers the waters of affliction to vs, fed likewiſe many thouſands with few loaues, raiſed the dead, and dayly raiſeth dead ſoules by the quickening of his grace, and did farre many and greater miracles and wonders.

5. *Eliſha* had an vntrue and couetous *Gehezi* that ſerued him, who therefore was fearefully puniſhed, 2. *King.* 5.

So Chriſt had a falſe and couetous Iudas, *who followed him, who therefore alſo fearefully periſhed*, Math. 26.

6. *Eliſha* was called the Chariot & Horſemen of *Iſrael*, 2. *King.* 13.

So Chriſt is the Chariot whereby wee are carried vnto heauen, and the ſure defence and ſafegard of his Choſen, againſt all their enemies, Zech. 14. 12.

7. He diuided the waters of Iordan with

So hath Chriſt made a ſafe way through death, by his

his Cloake, 2. *King.* 2.14.

8. They that mocked *Eliſha*, were fearefully deuoured, 2. *Kin.* 2.23.

9. No thing ſo ſecret could be hid from *Eliſha*, 2. *King.* 6.8. & 32.

10. A dead body beeing caſt into the Sepulchre of *Eliſha*, touching his bones is raiſed againe, 2. *King.* 13.21.

his Croſſe, Heb. 9. Pſal. 23.

So ſhall all thoſe that mock Chriſt Ieſus or his meſſengers, inſtly bee deſtroyed, 2. Theſ. 2.10.

So no ſecret thought of the very heart, can bee hid from Chriſt, Mat. 9.4.

So are our dead ſoules quickened and raiſed heere by the touch of Chriſt by faith, and ſo ſhall our dead bodies alſo bee raiſed from the graue hereafter by the vertue of his Reſurrection, who was laid in the graue likewiſe, Rom. 4 25.

The Diſparitie.

Eliſha was of a ſeuere Spirit, as appeares in the example of the children who mocked him, and of his ſeruant *Gehezi*, &c. but Chriſt was of a moſt milde and meeke Spirit,

rit, as is euidently to be ſeene in his patient ſufferings of all iniuries without reuenge; yea, he kiſſed the mouth of him that betrayed him, and cured the eare of *Malchus* who came out againſt him.

52. Daniel, *compared.*

1. *Daniel*, the iudgement of God.

2. Hee was an excellent opener of ſecrets, *Dan.* 2.5.

3. Hee was made one of the three Rulers of the whole Kingdome, *Dan.* 5.29.

4. Hee was preferred by the King, to be aboue all the other Rulers in the whole Realme, *Dan.* 6.3.

So is Chriſt the iudgement and wiſedome of the Father, Ioh. 1.

So was Chriſt that matchleſſe manifeſter of heauenly and hid myſteries, ibid. *and* Ioh. 8.

So is Chriſt, with the Father and Holy Ghoſt, one of the Rulers of all the Kingdome of Heauen and of earth, with all things that therein are, Ioh. 3.35.

So Chriſt is by the Father aduanced aboue all powers aboue or below, whatſoeuer, Pſal. 110.

5. Hee

5. Hee was enuied, innocently accuſed, taken, condemned, and caſt into the Lyons den, *Dan.* 6.

So was Chriſt Ieſus likewiſe enuied, cauſeleſſly accuſed, innocently, taken wrongfully condemned vniuſtly, and put to death cruelly.

6. The Lyons had no power to deuoure him: wherefore hee came ſafely frō them againe.

So neither hath death power to deſtroy Chriſt, nor the graue power to detaine him, but gloriouſly he roſe againe from both, Pſal. 16. Luke 24.

7. His enemies were caſt in, next to his delyuery, and were by the Lyons ſpeedily deſtroyed.

So were the Iewes after Chriſts Aſcenſion, by the mercileſſe Romans cruelly deuoured. Yea, death and the graue by Chriſts Reſurrection were ſwallowed vp in victory, Hoſea 13. Dan. 9.

8. Hee deſtroyed *Bel*, and the Dragon, and ouerthrew Idolatrie, *Dan.* 13.

So hath Chriſt ouercome ſinne and the Serpent, and by the preaching of his Truth, abrogate Heathenish idolatrous worſhip, Gen. 3. 15.

53. IONAH.

1. IOnah, a Doue in name.

2. Hee was the Lords Prophet.

3. For the ſafety of the reſt in the Ship, he was caſt into the Sea to drowne.

4. Hee was three dayes, & three nights in the Whales belly, yet at laſt came forth, *Ionah* 2. 10.

So was Chriſt the ſame in nature, meeke (to wit) and humble. Eſa. 53.

So was Chriſt Ieſus the ſame, Ioh. 8.

So for the ſafety of mankinde, Chriſt was ſent into the world to dye, Epheſ. 1. 10.

So was Chriſt three dayes and three nights in the bowels of the earth, yet at laſt aroſe, Mat. 12. 40.

54. *Ihoſhua,* Zech. 3. 3. to 6.

1. IEhoſhuah, a Sauiour, or the ſaluation of the Lord.

2. Hee was the Lords High Prieſt.

So is Ieſus the ſame both in name, and in effect.

So is Ieſus the High Prieſt of GOD vnto his choſen Church, Heb 7.

3. He

3. He ſtood vp as a Mediatour for his people.

So doth Chriſt for euer for his Church, Heb. 8.

4. Satan reſiſted him, but altogether in vaine, for hee was rebuked.

So tempted hee Chriſt, but in vaine likewiſe: for he was ouercome, and reſiſted him in his function by the Scribes and Phariſes, but preuailed not, Mat. 4.

5. *Iehoſhua* was cloathed at firſt with filthy garments, but thereafter they were taken away, and glorious garments were giuen vnto him, ſignifying the taking away of his ſinnes, and couerture of him by the righteouſnes of Ieſus Chriſt.

So was Chriſt Ieſus himſelfe at firſt cloathed with ignominie, the baſe rags of our nature, and ſhape of a ſeruant, wherein hee did ſuffer, hauing alſo the filthy garment of our ſinnes put vpon him by imputation, but after this his humiliation, he was brought to exaltation, and cloathed not onely with perfect righteouſnes, but with that glory that hee had with the Father, before the beginning of the world, Pſal. 110.

6. A Diademe was

So was a Diademe of glory ſet vpon the head of

likewiſe ſet vpon the head of *Iehoſhua*.

Ieſus, to ſhew him thereby to bee not onely the High Prieſt, but Prince of his people, Zech. 14 9.

55. *Zerubbabel*, Haggai 1. & 2.

1. *Zerubbabel*, a ſtranger in *Babel*, or alien from confuſion.

So was Chriſt a ſtranger in this wicked world, his proper ſeat beeing the heauens, and an alien from ſinne, and eternall confuſion, the wages thereof.

2. He is called the Elect one of God in a ſpeciall manner, *Hag.* 2. 24.

So is Chriſt Ieſus the ſame moſt truely and properly.

3. The Lord promiſeth to make him as a Signet, ſignifying thereby that his dignity and glory ſhould be moſt excellent.

Which onely and fully is accompliſhed in Chriſt.

4. He was a Prince of his people.

So is Chriſt the onely Prince of his Choſen.

5. He was appointed by God to build the materiall temple.

So was Chriſt Ieſus to build the ſpiritual Temple.

6. That

6. That which he built, was as nothing in outward ſhew, in compariſon of the firſt Temple: but yet it was more glorious inwardly, in reſpect of the Lords filling it with his preſence, and giuing of his peace therein, *Hag.* 2. 4. 8. & 10.

7. All nations, and the deſire of all nations ſhall be moued to come to this Temple of the Lord, *Hag.* 2. 8.

So the Church which Chriſt hath built, is as nothing in outward glorious ſhew, being baſe and contemptible in this world, but (like the Kings daughter) ſhe is all glorious within, by the ſpirituall preſence of her builder, her Head, and Husband Ieſus, who with his preſence giues her alſo his peace, which the world can neither giue, receiue, nor take away from her.

Fore-prophecying ſo that accompliſhment in the conuerſion of the Gentiles, to the cleere Faith, and true Church of Ieſus.

FINIS.

THE HARMONY OF ALL THE PROPHETS:

BREATHING WITH one mouth the myſterie of Chriſts *comming*: *and of that Redemption* which by his Death hee was to accompliſh:

To confirme the CHRISTIAN; and convince the IEVV.

By W. GVILD, Miniſter of Gods Word, at *King Edward* in *Scotland*

The command, IOHN 5.39.
Search the Scriptures: for in them ye thinke to haue eternall life, and they are they that teſtifie of me.

LONDON,
Printed by *G. Purſlowe*, for *I. Budge*: and are to be ſold at his ſhop in Pauls Churchyard, at the ſigne of the Greene Dragon.
1619.

TO THE REVEREND AND RIGHT Worſhipfull, D. YOUNG, Deane of *Wincheſter*.

Right Worſhipfull,

THE *Lord, who is the God of order, abhorring confuſion, hath by degrees of light, from time to time manifeſted that hid treaſure of his mercy, and our comfort,*

fort, fore-ſhaddowing firſt by Types, then fore-ſhewing by Prophecies, and at laſt pointing more cleerely and particularly at that Lambe of God, by the Baptiſt *his fore-runner. So that each age and manner of Reuelation hath had ſtill the cleerer Demonſtration of the* Meſſiah, *who was approching: Euen as the earth more and more is illuminate, the neerer the Sunnes ariſing vpon our Horizon is at hand: like* Noah *who firſt opened the window of the Arke wherein he was, then remooued the couering thereof, and at laſt ſtept forth himſelfe. This is the Ladder which*

which Iacob ſaw comming thus downe from Heauen, by the ſeuerall degrees of cleerer and neerer manifeſtation; and the Starry fore-guiding light, leading at laſt to the place where the Babe was, but there ſtanding and vaniſhing without further progreſſe.

So that it is a maruell how that the Vaile ſo long ſhould be vpon the eyes of Iſrael, or the Kall of induration vpon the heart of Iudah; but that euen when hee came, marking euery plain Propheſie, that was fore-told of him, and ſeeing the fulfilling of the ſame in his Perſon, they might haue knowne their King. He-

Herod *conuocates all the Eccleſiaſticall ſort, and askes where he ſhould be borne; and they anſwere,* At Bethleem: *For ſo it was writtē, there they ſaw his Humilitie at his firſt entrance into the world: and why then truſted they not likewiſe their owne quotation, and embraced their Lord?*

Let them peruſe in like maner, the reſt of theſe Prophecies that are ſpoken of him, (according to the particulars of the Treatiſe following) and (laying aſide their ſtiffe-neckednes, of old vpbraided vnto them) truely apply, and they ſhall be forced to come to that

concluſion of Apollos, *that it is euident by Scripture, That* Ieſus is that Chriſt, *all thoſe things ſpoken of the* Meſſiah, *agreeing to him alone, and being applyable to no other beſides.* Acts 8.28.

The humble abaſement of this lowly Lord, comming in the ſhape of a Seruant, and dying ſo ignominious a death for mankinde, beeing the cauſe of this ſtumbling of theirs, they expecting a worldly glorious King, and a corporall Deliuerance. Therefore Iſaiah, *foreſeeing their incredulity for this cauſe, cryes out,* Who will beleeue our report? or to Iſaiah 53.

whom

whom is the arme of the
Luke 2. 34. Lord reuealed? *And holy* Simeon *pronounceth him to be appointed for the riſing & fall of many in* Iſrael, *and for a ſigne which ſhould bee ſpoken againſt; the wiſe Economie of the Lords grace beeing herein manifeſted, that by the reiection for a time, the fulneſſe of the Gentiles might bee accompliſhed, all men might taſte of grace, & the ends of the earth*
Pſal. 2. *might be his Sonnes poſſeſsion.*

But would they enter within the Vayle, and behold what glory of the Holieſt *is vnder the baſe outward couering of the Arke, and by a holy conſideration*

tion digge within the earth of his humanitie, and they ſhould finde the glorious Pearle and treaſure of the incomprehenſible Deity, manifeſting it ſelfe in his life, in matchleſſe miracles, poſsible onely to that nature to performe; ſo that the ſimple people are forced to confeſſe, that none could do ſuch things, except GOD were with him, *diſcouering it ſelfe alſo in his death by fearefull wonders: ſo that the Centurion proclaimes,* Of a ſurety he was the Sonne of God: *and after his glorious Reſurrection and Aſcenſion, notwithſtanding the mightieſt oppoſiti-*

on of the world, and Prince thereof, by ſtrait Lawes, cloſe impriſonments, cruel torments, farre exilements, and ſundry ſorts of death; yet this crucified Ieſus, by a few Fiſhermen, whom he made Fiſhers of men, ſubdued the world in ſhort ſpace to himſelfe, making Emperours to lay downe their crownes at his feet, who was crowned with Thornes, their Scepters to ſway to the aduancement of his Kingdome, in whoſe hand a Reed, for a Scepter, was ſometimes mockingly put; their Empires, Oracles, Idols, and former Heatheniſh worſhip, like Dagon

falne

falne before the Arke, lying ouerthrowne, ſtriken dumbe, broken in pieces, and (as Sisera *before* Iael *) proſtrate at the foot of his Croſſe, by ignorance (as the world accounted) ſubduing learning, by ſimplicitie, wiſedome; by humilitie, pride; by weakeneſſe, power; by meekneſſe, cruelty; by ſuffering, obtaining victory; and by ſhame, attaining to glory, the moſt glorious and moſt mighty Kingdomes which wee ſee, beeing but ſmall pieces of their Conqueſts, and Monuments of their Trophe.*

What a death then is this, that hath done ſuch things as

all the liuing could not doe? What matcheſſe power is this that hath wrought ſuch incredible things by weakneſſe, by contempt, by the folly of preaching? What baſe meanes is this to bring down higheſt Powers, Principalities, Thrones and Dominions? And how comes it to paſſe, that theſe conquerors at laſt glorie to dye for him, who dyed ſuch a curſed, and ſhamefull death, but that they know hee liueth and reigneth for euer? and thereby they (hauing liued heere by grace in him, and dyed witneſsing for him) ſhould bee brought to liue and reigne in glory

glory eternally with him?

But our hope (according to the promiſe) is, that the Vaile at laſt will be taken from their eyes, and Iapheth *and* Sem *ſhall be found in one Tent: the Lord will powre vpon the House of* Dauid, *and vpon the Inhabitants of Ieruſalem, the Spirit of grace and of compaſsion, and they ſhall looke on him whom they haue pearced.* Zech. 12.10.

Theſe paines, Sir, that I haue taken herein, I haue dedicate to your Name, as a teſtimony of my more then deſerued duty and affection to you, which I ſhall thinke my ſelfe euer bound to owe,

for your manifold courteſies, whereof at your laſt being in your owne natiue Countrey, I had ſufficient proofe; eſpecially, not onely in that acceſſe of LEVI *to his Sacred* MAIESTIE, *by your meanes, and your vnmerited ſpeeches there-anent: but likewiſe in that Royall gracing of the ſame which thereafter enſued, and of the Author (though vnworthy) thereof. The experience therefore of your modeſt, humane, and moſt gentle inclination, aſſures mee at this time, of your owne courteous and kind acceptation of this harmonicall*

call consent, (in making the Old Testament (as it were) by the hand to leade in the New; and the Trumpet of the Prophets to sound the newes of the Gospell) without the needing many (if any) words, earnestly to sute the same. Receiue therefore, Sir, from an affectionate heart, and dutifull hand, this small Pledge of gratitude and remembrance, and what weakenesse or defect is therein, let your better ability and learned Iudgement couer, support, and supply the same. Whereunto remitting and recommending it: Beseeching God to multiply vpon

you the growth of his grace, and ſenſible bleſsing, and that with our Maſter Ieſus, you may dayly grow more & more in fauour both with God and Man.

Your Worſhips in all

ſincere and dutifull

affection in the Lord,

WILLIAM GVILD.

THE HARMONY OF ALL THE PROPHETS.

1. *His Fore-runner,* the BAPTIST.

BEHOLD, I will send my Messenger, and he shall prepare the way before me, &c. *Malachy* 3.1.

A Voice cryeth in the Wildernesse, Prepare you the way of the Lord, make straight in the desart a path for our God. *Isaiah* 40.3.

Every valley shall be exalted, and *Verse* 4.

and euery Mountaine ſhall bee made low, and the crooked ſhall be ſtreight, and the rough places plaine.

Verſe 5. And the glory of the Lord ſhal be reuealed, and all fleſh ſhal ſee it together: for the mouth of the Lord hath ſpoken it.

Zacharias, Luke 1.76. And thou, Babe, ſhalt be called the Prophet of the moſt High: for thou ſhalt goe before the face of the Lord, to prepare his wayes,

Verſe 77. And to giue knowledge of Saluation vnto his people, by the remiſſion of their ſinnes:

Verſe 78. Through the tender mercy of our God, whereby the day-ſpring from on high hath viſited vs.

Verſe 79. To giue light to them that ſit in darknes, & in the ſhaddow of death: and to guide our feet into the way of peace.

Malachy 4.5. Behold, I will ſend you *Eliah* the Prophet, before the comming

ming of the great and fearefull Day of the Lord,

And he shall turne the heart of the Fathers to the Children, and the heart of the children to their fathers: lest I come and smite the earth with cursing. *Verse 6.*

And if ye will receiue it, *Iohn* is that *Elias* (saith Christ) which was to come. *Matth.11.14.*

2. *His owne comming or Birth.*

THere shall come a Starre of *Iacob*: and a Scepter shall arise of *Israel*, that shall smite the coasts of *Moab*, and destroy the sonnes of *Sheth*. *Balaam, Numb.24.17.*

O Zion, that bringest good tidings, get thee vp into the high Mountaines: O Ierusalem, that bringest good tidings, lift vp thy voice with strength, lift it vp, be not afraid; Say to the Cities *Isaiah 40.9.*

of

of Iudah, *Behold your GOD.*

Verſe 10. Behold, the Lord God will come with power, and his arme ſhall rule for him: Behold, his reward is with him, and his worke is before him.

*Chap.*28.16. Therefore thus ſaith the Lord God; Behold, I will lay in Sion a Stone, a tryed Stone, a precious Corner Stone, a ſure foundation, he that beleeueth, ſhall not make haſte.

*Chap.*9.6. For vnto Vs a Child is Borne, and vnto Vs a Sonne is Giuen, and the gouernment is vpon his ſhoulder: and hee ſhall call his Name Wonderfull, Counſellor, the Mighty God, the Euerlaſting Father, the Prince of Peace, the increaſe of his gouernment and peace ſhall haue no end.

*Chap.*41.27. I will giue vnto Ieruſalem one that ſhall bring good tidings vnto it.

And

And their noble Ruler ſhall be of themſelues, and their Gouernour ſhal proceed from the midſt of them: and I will cauſe him to draw neere & approch vnto mee. For who is this that directeth his heart to come vnto me (ſaith the Lord?) *Ierem.* 30.21.

In thoſe dayes, and at that time, will I cauſe the Branch of Righteouſnes to grow vp vnto *Dauid*: and he ſhall execute Iudgement and Righteouſnes in the Land. *chap.* 33.15.

Behold I will bring forth the Branch my Seruant. *Zech.* 3.8.

For loe, the Stone that I haue laid before *Iehoſhua*, vpon that one Stone there ſhall bee ſeuen eyes: Behold, I will cut out the grauing thereof, ſaith the Lord of Hoſts: and I will take away the iniquitie of the Land in one day. *Verſe* 9.

In that day there ſhall bee a fountaine opened to the Houſe *chap.* 13.1.

of

of *Dauid*, and to the Inhabitants of *Ieruſalem*, for ſinne and for vncleanneſſe.

Malac.3.1. And the Lord whom ye ſeeke, ſhall ſpeedily come to his Temple; euen the Meſſenger of the Couenant whom ye deſire: Behold, he ſhall come, ſaith the Lord of Hoſts.

Verſe 2. But who may abide the day of his comming? and who ſhall endure when he appeareth? For he is like a purging fire, and like Fullers Sope.

Verſe 3. And hee ſhall ſit downe to try and fine the ſiluer: hee ſhall euen fine the ſonnes of *Leui*, and purifie them as gold and ſiluer, that they may bring offrings vnto the Lord in righteouſneſſe.

Iſaiah 59.20. And the Redeemer ſhall come vnto *Zion*; and vnto them that turne from Iniquitie in *Iacob*, ſaith the Lord.

3. *The*

3. *The time of his comming, or Birth.*

THe Scepter ſhall not depart from *Iudah*, nor a Law-giuer from betweene his feete, vntill *Shiloh* come: and the people ſhall be gathered vnto him. *Iacob*, Gen. 49 10.

Now aſſemble thy Garriſons, O Daughter of Garriſons (Ieruſalem) he hath laid ſiege againſt vs: they ſhall ſmite the Iudge of Iſrael with a Rod vpon the cheeke. *Micah* 5.1.

And thou *Bethleem Ephrathah*, &c. out of thee ſhall hee (*then*) come forth vnto me, that ſhall be the Ruler in Iſrael. *Hoſea.*

And there ſhall bee a day (it is knowne to the Lord) neither day nor night, but about the euening time it ſhall be light: (that is, there ſhal be a gloomy time of trouble and ſubiection: in the end where- See *Zachar.* 14. 7, 8.

of

of God ſhall ſend ſpirituall comfort to the Iewes.)

Verſe 8. And in that day ſhall there waters of Life goe out from *Ieruſalem*, halfe of them toward the Eaſt Sea, and halfe of them toward the vttermoſt Sea, and ſhall bee both in Summer and Winter.

Dan. 9. 24. Seuenty Weekes (which was 490. yeeres till Chriſts comming) are determined vpon thy People, and vpon the holy Citie, to finiſh the wickednesſe, and to ſeale vp the ſinnes, and to reueile the iniquitie, and to bring in euerlaſting righteouſneſſe, and to ſeale vp the Viſion and Propheſie, and to anoint the moſt Holy.

Verſ. 25. Know therefore and vnderſtand, that from the going forth of the commandement to bring againe the people, and to build *Ieruſalem*, vnto *Meſſiah* the Prince, ſhall be ſeuen weekes, and three-

ſcore

ſcore and two weekes, and the ſtreet ſhal be built againe, and the wall in a troubleſome time.

See the Marginall note of the Bible, which explaines this count.

4. *The place of his Birth, and of what Tribe he ſhould be of.*

AND thou, *Bethleem-Ephrathah*, art little to bee amongſt the thouſands of *Iudah*: yet out of thee ſhall he come forth vnto mee, that ſhall bee the Ruler in *Iſrael*, whoſe goings foorth haue beene from the beginning, and from euerlaſting. *Micah 5.2.*

And he ſhall ſtand, and feed in the ſtrength of the Lord, and in the Maieſty of the Name of the Lord his God, & they ſhall dwell ſtill: for now ſhall he be magnified vnto the ends of the world: And he ſhall be our peace. *Verſ. 4.*

5. *Of what Family or Stocke he ſhould be of.*

Iſaiah 11.1. BVt there ſhall come a Rodde forth of the Stocke of *Iſhai*: and a Graffe ſhall grow out of his Rootes.

Verſe 2. And the Spirit of the Lord ſhall reſt vpon him, &c.

Verſe 10. And in that day the Roote of *Iſhai*, which ſhall ſtand vp as a ſigne vnto the people: the Nations ſhall ſeeke vnto it, and his reſt ſhall be glorious.

Ier.33.15. In thoſe dayes, and at that time, will I cauſe the Branch of Righteouſneſſe to grow vp vnto *Dauid*: and hee ſhall execute Iudgement, and Righteouſneſſe in the Land.

6. Who

6. Who ſhould be his Mother.

BEhold, a Virgin ſhal conceiue and beare a Sonne, and ſhe ſhall call his name *Immanuel*: Butter and Honey ſhall hee eate, till hee haue knowledge to refuſe the euill, and chooſe the good. *Iſaiah 7. 14.*

For the Lord hath created a new thing in the earth: A Woman ſhall compaſſe a Man. *Ierem. 31. 22.*

7. He is preſented to the Lord, and circumciſed; as it is written.

EVery man-childe that firſt openeth the wombe, ſhall bee holy to the Lord. And in the eighth day the fore-skinne of the childes fleſh ſhall bee circumciſed. *Leu. 12. 3. 6.*

8. *Hee is carried to* Egypt *after his Birth, that it might bee fulfilled,*

*Hoſ.*11.1. OVt of *Egypt* haue I called my Sonne.

9. *A great ſlaughter of the Bethleemite children enſueth there. after; whereby this Propheſie was fulfilled,*

*Ier.*31.15. IN *Rhama* was a voice heard, mourning and weeping, and great howling; *Rachel* weeping for her children, and would not be comforted, becauſe they were not.

10. *After his returne, he is brought and abides in Nazareth: that it might be fulfilled which was ſpoken by the Prophets,*

Iudges 13.5. Being typed there, by *Samſon.* *Mat.*2.23. THat hee ſhould bee called a Nazarite.

11. *He*

11. *He ſhould be God.*

O Zion, that bringeſt good tidings, &c. ſay to the Cities of *Iudah*, Behold your God. *Iſai.40.9.*

For vnto vs a Child is borne, and vnto vs a Sonne is giuen, and his Gouernment is vpon his ſhoulder: and hee ſhall call his Name, Wonderfull, Counſellor, The mighty God, &c. *Chap.9.6.*

Say to them that are fearefull, Be ſtrong, feare not, behold, your God commeth with vengeance; euen God with a recompence, he will come and *ſaue* you. *Chap.35.4.*

Then ſhall the eyes of the blind be lightened, and the eares of the deafe be opened. *Verſe 5.*

And in that day ſhall men ſay, Loe, this is our God; wee haue waited for him, and hee will ſaue vs. *Chap.25.9.*

12. *He ſhould be Man.*

Gen.3.15. THe [Seed] of the Woman ſhall bruiſe downe the head of the Serpent.

Chap.12.3. 26.4. 28.4. In thee, and in [thy Seed] ſhall all the Families of the earth bee bleſſed.

Deut.18.18. I will raiſe them vp a Prophet from amongſt their Brethren [like vnto thee] and will put my words in his mouth, and hee ſhall ſpeake vnto them all that I command him: and whoſoeuer will not hearken to my words, which he ſhall ſpeake in my name, I will require it of him.

Ier.30.21. And their noble Ruler ſhall bee of themſelues, and their Gouernour ſhall proceed from the midſt of them.

Iſaiah 53.3. He is a Man, full of ſorrowes, & hath experience of infirmities.

13. *He*

13. *He ſhould be both, vnited in one Perſon.*

AND they ſhall call his name *Immanuel*: which is by Interpretation, *God with vs.* *Iſaiah 7.14.*

14. *The Spirit of God ſhould reſt vpon him: as was viſibly ſeene in his Baptiſme.*

BEhold, my Seruant, I will ſtay vpon him [mine Elect, in whom my ſoule delighteth] I haue put my Spirit vpon him, he ſhall bring forth Iudgement to the Gentiles. *Iſaiah 42.1.*

And the Spirit of the Lord ſhall reſt vpon him: the Spirit of wiſedome and vnderſtanding: the Spirit of counſell & ſtrength: the Spirit of knowledge, and of the feare of the Lord: *Chap. 11.2.*

And ſhall make him prudent *Verſe 3.*

in the feare of the Lord: for hee ſhall not iudge after the ſight of his eyes; neither reproue by the hearing of his eares.

Verſe 4. But with righteouſneſſe ſhall he iudge the poore, and with equity ſhall he reproue for the meeke of the earth: and he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.

Verſe 5. And iuſtice ſhall be the girdle of his loynes, and faithfulneſſe the girdle of his reynes.

15. *His name ſhould bee* IESVS CHRIST, *or a Sauior anointed by God: and to what end his comming and anointing ſhould be.*

Iſaiah 60. 16. & 49. 26. AND thou ſhalt know, that I the Lord am thy *Sauiour*, and thy *Redeemer*, the mighty one of *Iacob*.

I,

I, euen I am the Lord, and be- *Chap.43.11.*
sides me there is no other *Sauiour*.

The Spirit of the Lord is vp- *Chap.61.1.*
on mee; therefore hath the Lord *anointed* me: hee hath sent mee to preach good tidings to the poore, to binde vp the broken-hearted, to preach libertie to the captiues, and to them that are bound, the opening of the prison.

To preach the acceptable yeere *Verse 2.*
of the Lord, and the day of vengeance of our God, to comfort all that mourne.

To appoint vnto them that *Verse 3.*
mourne in Zion, and to giue vnto them beauty for ashes, the oyle of ioy for mourning; the garment of gladnes, for the spirit of heauinesse; that they might be called The trees of righteousnes, The planting of the Lord, that hee might be glorified.

I the Lord haue called thee in *Chap.42.6.*
righ-

righteousnesse, and will hold thy hand, and I will keepe thee, and giue thee for a Couenant of the people, and for a light of the Gentiles.

Verse 7. That thou maist open the eyes of the blinde, and bring out the prisoners from the prison: and them that sit in darknes, out of the prison house.

Psal. 2. 2. The Kings of the earth band themselues, and the Princes are assembled together, against the Lord, and against his Christ.

Psal. 45. 7. Thou louest righteousnesse, and hatest wickednesse: because God, euen thy God hath *anointed* thee with the oyle of gladnes aboue thy fellowes.

Luke 1. 30. Then the Angell said vnto her; Feare not, *Mary*, for thou hast found fauour with God. For loe, thou shalt conceiue in thy womb, and beare a Son, and shalt call his name *Iesus*.

See Esdras 7. 28, 29.

16. *His*

16. *His Kingly Office, and administration thereof.*

HE ſhall ſit vpon the Throne of *Dauid*, and vpon his Kingdome to order it: and to ſtabliſh it with iudgment & with [1] iuſtice, from henceforth, euen for euer: The zeale of the Lord of Hoſts will performe this. *Iſaiah 9.7.* 1. Iuſtice.

With righteouſnes ſhall hee iudge the poore, and with equity ſhall he reproue for the meeke of the earth: and [2] he ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked. *Chap. 11.4.* 2. Power.

And Iuſtice ſhall be the girdle of his loynes, and faithfulneſſe the girdle of his reines. *Verſe 5.*

The [3] Wolfe alſo ſhall dwell with the Lambe, and the Leopard ſhall lye with the Kid: and *Verſe 6.* 3. Peace, or meekenes.

the

the Calfe, and the Lyon and the fat Beaſt together; and a little child ſhall leade them, &c.

Verſe 9. Then ſhall none hurt nor deſtroy in all the Mountaine of my 4. Plenty. Holineſſe. For 4 the earth ſhall bee full of the knowledge of the Lord, as the waters that couer the Sea.

Ieremi 23.5. Behold, the dayes come (ſaith the Lord) that I will raiſe vnto *Dauid* a righteous Branch: and a King ſhall reigne, and proſper, and ſhall execute Iudgement and iuſtice in the earth.

Verſe 6. In his dayes *Iudah* ſhall be 5 ſa-
5. Grace. ued, and *Iſrael* ſhall dwell 6 ſafe-
6. Tranquillitie and ly: and this is the name whereby they ſhall call him; *The Lord our*
7. Righteouſnes. *7 Righteouſnes.*

Luke 1.32. He ſhall be great, and he ſhal be called, The *Sonne of the moſt High*: and the Lord ſhall giue vnto him the Throne of his father *Dauid*.

And

And he ſhall reigne ouer the Houſe of *Iacob* for *euer*, and of his Kingdome ſhall be none end. *Verſe* 33.

For, *behold*, I gaue him for a witneſſe (ſaith the Lord) to the people: for a Prince, and a Maſter vnto the people. *Iſaiah* 55.4.

17. *His Prieſtly Office. What ſacrifice hee ſhould offer; and for whom he ſhould pray.*

YEt the Lord would breake him, and make him ſubiect to infirmities. *Iſaiah* 53.10.

When hee ſhall make g his Soule an offering for ſinne, hee ſhall ſee his ſeed, and prolong his dayes: and the will of the Lord ſhall proſper in his hand. g His Oblation.

Therefore will I giue him a portion with the great, and hee ſhall diuide the ſpoile with the ſtrong, becauſe hee hath powred *Verſe* 12.

out

out his ſoule vnto death: and hee was counted with the Tranſgreſſors, and bare the ſinnes of many; and [i] *prayed* for the treſpaſſers.

[i] His Interceſſion.

18. *His Propheticall Office, and Paſtorall function, abrogating ignorance, & reſtoring light, &c.*

Iſaiah 61.1. HEe hath ſent mee to preach good tidings vnto the poore, to binde vp the broken-hearted, to preach libertie to the captiues; and to them that are bound, the opening of the priſon.

Verſe 2. To *preach* the acceptable yeere of the Lord, and the day of vengeance of our God, to comfort all that mourne.

Chap. 35.5. Then ſhall the eyes of the blind be lightened, and the eares of the deafe be opened.

Chap. 25.7. And hee will deſtroy in his Mountaine, the couering, that co-

couereth all people: and the vaile that is ſpred vpon all Nations.

Moreouer the light of the Moone ſhall bee as the light of the Sunne; and the light of the Sunne ſhalbe ſeuen-fold, and like the light of ſeuen dayes, in the day that the Lord ſhall binde vp the breach of his people, and heale the ſtroke of their wound. *chap.* 30. 26.

The Lord thy God (ſaith *Moſes* to *Iſrael*) will raiſe vp vnto thee a *Prophet* like vnto mee, from among yee, euen of thy Brethren, vnto him ye ſhall hearken. *Deut.* 18. 15.

He ſhall feed his Flocke like a *Shepheard*, hee ſhall gather the Lambs with his arme, and carry them in his boſome, and ſhall guide them with yong. *Iſaiah* 40. 11.

And I will ſet vp a Shepheard ouer them, and he ſhal feed them, euen my Seruant *Dauid* (meaning *Chriſt*, of whom *Dauid* was a Figure) *Ezek* 34. 23. *Hoſea* 3. 5.

gure) he ſhall feed them, and he ſhall be their Shepheard.

Iſaieh 49.8. Thus ſaith the Lord, In an acceptable time haue I heard thee, and in a day of Saluation haue I helped thee: and I will preſerue thee, and giue thee for a Couenant of the people, that thou maiſt raiſe vp the earth, and obtaine the inheritance of the deſolate heritages.

Verſe 9. That thou mayſt ſay to the priſoners, Goe forth, and to them that are in darkneſſe, Shew your ſelues: they ſhall feede in the wayes, and their paſtures ſhall be in all the tops of the Hils.

Verſe 10. They ſhall not be hungry, neither ſhall they be thirſtie, neither ſhall the heat ſmite them, nor the Sun: for he that hath compaſſion on them, ſhall leade them, euen to the ſprings of waters ſhall hee driue them.

19. *He ſhould be the naturall Sonne of God: and therefore not begotten by man, but conceiued of the holy Ghoſt.*

I Will declare the Decree: that is, the Lord hath ſaid vnto me, Thou art my Sonne, this day, I haue begotten thee. *Pſal.2.7.*

Kiſſe the Sonne, leſt he be angry, and ye periſh in the way, when his wrath ſhall ſuddenly burne: bleſſed are all that truſt in him. *Verſe 12.*

Thou beheldeſt, till a ſtone was cut off the Mountaine, without hands, which ſmote the Image vpon his feet. *Dan.2.34.*

And whoſoeuer ſhall fall on this ſtone, he ſhall be broken: but on whomſoeuer it ſhall fall, it will daſh him in pieces. *Iſai.8.14. cited Matth.21.44.*

For loe, the ſtone that I haue laid before *Iehoſhua*: vpon that *Zech.3.9.*

one ſtone there ſhall bee ſeuen eyes; Behold, I will cut out the grauing thereof, ſaith the Lord of Hoſts.

Luke 1.35. And the Angell anſwered, and ſaid vnto her, The Holy Ghoſt ſhall come vpon thee, & the power of the moſt High ſhall ouerſhaddow thee. Therfore alſo that Holy thing which ſhall be borne of thee, ſhall be called the Sonne of God.

See *Heb.* 10.5. cited out of *Pſal.* 40.7.

20. *His low abaſement vpon earth.*

Pſal. 22.6. I Am a Worme, and not a Man: a ſhame of men, and the contempt of the people.

Iſaiah 53.2. But hee ſhall grow vp before him as a Branch, and as a Roote out of a dry ground: he hath neither forme nor beauty: when wee ſhall ſee him, there ſhall bee no forme

forme that we ſhould deſire him.

He is deſpiſed and reiected of men, he is a man ful of ſorrowes, and hath experience of infirmities, wee hid as it were our faces from him: he was deſpiſed, and we eſteemed him not. *Verſe 3.*

21. *His perfect obedience vnto the Father.*

THe Lord God hath opened my eare, and I was not rebellious, neither turned I backe. *Eſaiah 50.5.*

Then ſaid I, Loe, I come: for in the Roll of the Booke it is written of me. *Pſal.40.7.*

I deſired to doe thy good will, O my God: yea thy Law is within my heart. *Verſe 8.*

I haue declared thy righteouſneſſe in the great Congregation: Loe, I will not refraine my lips, O Lord, thou knoweſt, &c. *Verſe 9.*

Pſal. 18.21. Becauſe I kept the wayes of the Lord, and did not wickedly againſt my God.

Verſ. 22. For all his lawes were before me: and I did not caſt away his commandements.

Verſe 23. I was vpright alſo with him: and haue kept mee from wickedneſſe.

Verſe 24. Therefore the Lord rewarded me according to my righteouſneſſe, and according to the pureneſſe of my hands in his ſight.

Pſal. 45. 7. Thou loueſt righteouſneſſe, and hateſt wickedneſſe: becauſe God, euen thy GOD, hath anointed thee with the oyle of gladnes aboue thy fellowes.

22. *His meekneſſe and mercy towards man.*

Eſaiah 42.3. A Bruiſed Reed hee ſhall not breake, and the ſmoking Flax ſhall

ſhall hee not quench: hee ſhall bring forth iudgement in truth.

23. *His humble behauiour, and riding to Ieruſalem on an Aſſe-Colt*, Math. 21.

HEe ſhall not cry, nor lift vp, nor cauſe his voice to bee heard in the ſtreet. *Iſaiah 42. 2.*

Reioyce greatly, O Daughter Zion: Shout for ioy, O Daughter Ieruſalem: Behold, thy King commeth vnto thee: he is iuſt, and ſaued himſelfe: poore, and riding vpon an Aſſe, and vpon a Colt, the Foale of an Aſſe. *Zech. 9. 9.*

24. *His zealous purging of the Temple.*

FOr the zeale of thine Houſe hath eaten mee: and the rebukes of them, that rebuked thee, are falne vpon mee. *Pſal. 69. 9.*

25. *The children cry in the Temple,* Hoſanna, *to the Sonne of* Dauid, *as it is written.*

Pſal.8.2. BY the mouthes of Babes and ſucklings, thou haſt made perfect thy praiſe.

26. *The time of his ſuffering.*

Dan.9.26. AND after threeſcore and two weekes, (which is 439. yeeres after the building of the Temple, at the commandement of *Darius*) ſhall Meſſiah bee ſlaine, and ſhall haue nothing, &c.

Dan.9.27. And he ſhall confirme the Couenant with many for one weeke: (till that eternall Sabbath) and in the middeſt of the weeks (that is, after three yeeres preaching, or thereabout,) he ſhall cauſe the ſacrifice and the oblation to ceaſe, (Chriſt

(Chriſt accompliſhing and abrogating the ſame by his Death and Paſſion) &c. 2. *Eſdr.*7.28.

27. *His betrayer*, Iudas a *Diſciple*.

YEa my familiar friend, whom I truſted, which did eate of my bread, hath lifted vp the heele againſt me. *Pſal* 41.9.

Surely mine enemy did not deſame me, for I could haue borne it; neither did mine Aduerſarie exalt himſelfe againſt mee, for I would haue hid my ſelfe from him. *Pſal.*55.12.

But it was thou, O man, euen my companion, my guide, and my familiar, *Verſe* 13.

Which delighted in conſulting together, & went into the Houſe of God as companions. *Verſ.* 14.

And haue rewarded mee euill for good: and hatred for my friendſhip. *Pſal.*109.5.

Verſe 6. Set thou the wicked therefore ouer him: and let the Aduerſarie
Verſe 7. ſtand at his right hand: When he ſhall be iudged, let him bee condemned, and let his prayer bee turned into ſinne.
Verſe 8. Let his dayes bee few: and let another take his charge.

28. *His exerciſe in the Garden, before hee was betrayed, and what he ſuffered there.*

Pſal.109.4. FOr my friendſhip, they were my Aduerſaries: but I gaue my ſelfe to Prayer.
Lament.1.13. From aboue hee ſent fire into my bones.
Chap.2.11. Mine eyes do faile with teares: my bowels ſwell: my Liuer is powred vpon the earth, &c.

Behold, O Lord, how I am troubled: my bowels ſwell, my heart is turned within mee, for I am full of heauineſſe.

I am

I am like water powred out, and all my bones are out of ioynt: my heart is like Waxe, it is molten in the midſt of my bowels. *Pſal.22.14.*

29. *The price for which he was ſold, and how it was beſtowed.*

SO they weighed for my wages (or price) thirty pieces of ſiluer. *Zech. 11.12.*

And the Lord ſaid vnto mee, Caſt it vnto the Potter: a goodly price, that I was valued at of them. And I tooke the thirty pieces of ſiluer, and caſt them to the Potter in the Houſe of the Lord. *Verſe 13.*

30. *The ſcattering of his Diſciples when he was betrayed, and taken,* Math.26.

ARiſe, O Sword, vpon my Shepheard, and vpon the man that is my fellow, ſaith the Lord *Zech.13.7.*

Lord of Hoſts: Smite the Shepheard, and the Sheepe ſhall bee ſcattered.

31. *His preceding ſufferings, before his crucifying, in Scourging, Buffeting, Spetting, &c.*

Iſaiah 50.6. I Gaue my back vnto the ſmiters, and my cheekes to the nippers: I hid not my face from ſhame and ſpetting.

Chap.52.14. As many were aſtonied at thee (his viſage was ſo deformed of men, and his forme of the ſonnes of men) ſo ſhall he ſprinkle many Nations.

32. *How his garments ſhould bee parted.*

Pſal.22.18. THey parted my garments amongſt them, and did caſt Lots vpon my Veſture.

33. *How*

33. *How hee ſhould bee nayled on a Croſſe.*

THey pearced my hands and my feete. Pſal.22.16.

And in that he was to redeeme vs from the curſe of the Law, being made a curſe for vs: it behooued ſo to be, as it is written, Gal.3.13.

Curſed is euery one that hangeth on a Tree. Deut.21.23.

34. *That hee ſhould be crucified betweene Malefactors.*

AND hee was counted with the Tranſgreſſors. Iſaiah 53.12.

35. *How hee ſhould bee mocked and taunted, both in words and geſture.*

ALl they that ſee me, haue me in deriſion: they make a mow, and nod the head, ſaying, Pſal.22.7.

He

Verſe 8. He truſted in the Lord, let him deliuer him: let him ſaue him, ſeeing he loueth him.

Pſal.109.25. I became alſo a rebuke vnto them: they that looked vpon me, ſhaked their heads.

Lam.3.14. I was a deriſion to all my people, and their ſong all the day.

36. *What drinke he ſhould get vpon the Croſſe.*

Pſal.69.21. FOr they gaue mee Gall in my meate, and in my thirſt they gaue me Vineger to drinke.

37. *How hee ſhould bee forſaken of all.*

Pſal.69.20. REbuke hath broken my heart, and I am full of heauineſſe: and I looked for ſome to haue pitie on me, but there was none: and for comforters, but I found none.

For

For theſe things I weepe, mine eye, euen mine eye caſts out water: becauſe the Comforter that ſhould refreſh my ſoule is farre from mee: and my children are deſolate, becauſe the enemy hath preuailed. *Lam.1.16.*

38. *The laſt words that hee ſhould vſe.*

Complaining. My God, my God, why haſt thou forſaken me? *Pſal.22.1.*

Interceding. And he prayed for the treſpaſſers. *Iſaiah 53.12.*

Recommending. Into thy hand, O Lord, I recommend my Spirit. *Pſal.31.5.*

39. *His patience that he ſhould haue in all his ſufferings.*

HE was oppreſſed, and hee was afflicted, yet did he not open his mouth: Hee is brought *Iſaiah 53.7.*

as

as a Sheepe to the ſlaughter, and as a Sheepe before her ſhearer is dumbe, ſo hee opened not his mouth.

*Pſal.*38.13,14. Thus am I, as a man that heares not: and in whoſe mouth are no reproofes.

Verſe 15. For on thee, O Lord, doe I wait: thou wilt heare mee, my Lord, my God.

40. *For whom hee ſhould ſuffer all theſe things, and his owne innocencie therein.*

Iſaiah 53.5. BVt hee was wounded for our tranſgreſſions, he was broken for our iniquities: the chaſtiſement of our peace was vpon him, and with his ſtripes wee are healed.

Verſe 6. All wee like ſheepe haue gone aſtray: wee haue turned euery one to his owne way, and the Lord

Lord hath laid vpon him the iniquitie of vs all.

And hee made his graue with the wicked, and with the rich in his death, though hee had done no wickednesse, neither was any deceit in his mouth. *Verse 9.*

41. *His legges were not broken, as the others were that were crucified with him, as was foretold.*

NOt a Bone of him shall bee broken. *Exod.12.46.*

42. *His side was pearced with a Speare, that the Scripture might be fulfilled.*

AND I will powre vpon the house of *Dauid*, and vpon the inhabitants of Ierusalem, the spirit of grace and of compassion, and they shall looke vpon mee whom they haue pearced. *Zec.12.10.*

43. *His*

43. *His Buriall.*

Isaiah 53.9. AND hee made his graue with the wicked, and with the rich in his death.

44. *His Resurrection.*

*Psal.*16.9. VVHerefore mine heart is glad, and my tongue reioyceth: my flesh also doth rest in hope.

Verse 10. For thou wilt not leaue my soule in the graue; neither vvilt thou suffer thy Holy One to see corruption.

Verse 11. Thou wilt shew mee the path of life: in thy presence is the fulnesse of ioy, and at thy right hand are pleasures for euermore.

45. *His*

45. *His victory ouer Satan, Death, the Graue, and all our enemies.*

THe [Seed] of the Woman ſhall bruiſe downe the head of the Serpent. *Gen.3.15.*

And hee will deſtroy in his Mountaine, the couering, that couereth all people: and the vaile that is ſpred vpon all Nations. *Iſaiah 25.7.*

He will deſtroy death for euer, and the Lord God will wipe away the teares from all faces, and the rebuke of his people will hee take away, out of all the earth: For the Lord hath ſpoken it. *Verſe 8.*

And in that day ſhall men ſay, Loe, this is our God, wee haue waited vpon him, and hee will ſaue vs: This is the Lord: we haue waited for him, we will reioyce, and bee ioyfull in his ſaluation. *Verſe 9.*

Hos.13.14. I will redeeme them from the power of the graue: I will deliuer them from death: O death, I will be thy death: O graue, I will bee thy destruction: repentance is hid vp from my eyes.

46. His Ascension, or exaltation, and sitting at the right hand of the Father.

Psal.68.18. THou art gone vp on high, thou hast led captiuitie captiue, and receiued gifts for men: yea euen the rebellious hast thou led, that the Lord God might dwell there.

Psal.118.22. The Stone which the builders refused, is made the Head of the corner.

Verse 23. This was the Lords doing, and it is marueilous in our eyes.

Psal.110.1. The Lord said to my Lord, Sit at my right hand, vntill that I make

I make thine enemies thy foot-ſtoole.

47. *The deſtruction of Ieruſalem, that ſhould ſhortly enſue after the death of the Meſsiah and his aſcenſion, by* Titus, *the ſonne of* Veſpaſian.

AND after, the Meſſiah ſhall be ſlaine, the people of the Prince that ſhall come, ſhall deſtroy the Citie and the Sanctuary, and the end thereof ſhall be with a floud, and vnto the end of the battell it ſhall be deſtroyed by deſolations. *Dan. 9 26.*

And for the ouerſpreading of the abominations, hee ſhall make it deſolate, euen vntill the conſummation determined ſhall bee powred vpon the deſolate. *Verſe 27.*

48. *Whereby? How? And who are ſaued by him?*

Iſaiah 53.5. And with his ſtripes wee are healed.

Chap. 52.14. And, as many were aſtonied at thee (his viſage was ſo deformed of men, & his forme of the ſonnes of men) ſo ſhall he ſprinkle many Nations.

Zech. 9.11. Thou alſo ſhalt be ſaued through the bloud of the Couenant.

Iſaiah 53.11. By the knowledge of himſelfe ſhall my righteous ſeruant iuſtifie many: for he ſhall beare their iniquities.

Chap. 45.22. Looke vnto mee, and ye ſhall be ſaued, all the ends of the earth ſhal be ſaued: for I am God, and there is no other.

Chap. 59.20. And the Redeemer ſhall come vnto Zion, and vnto them that turne from iniquitie in *Iacob*, ſaith the Lord.

49. *The*

49. *The Calling of the Gentiles, and largeneſſe of his Dominion therby, (with the perpetuitie thereof) according to* Noahs *wiſh,* Gen.9.27.
and the Promiſe made to Abraham. Gen.12.3.

ASke of mee, and I ſhall giue thee the Heathen for thine inheritance, and the ends of the earth for thy poſſeſſion. Pſal.2.8.

His Dominion alſo ſhall bee from Sea to Sea, and from the Riuer vnto the ends of the Land. Pſal.72.8.

They that dwell in the Wilderneſſe, ſhall kneele before him: and his enemies ſhall licke the duſt, &c. Verſe 9.

Yea, all Kings ſhall worſhip him: and all Nations ſhal ſerue him. Verſe 11.

I will giue thee for a Couenant of the people, and for a light of the Gentiles. Iſai.42.6.

Chap.11.10. And in that day the Root of *Iſhai*, which ſhall ſtand vp as a ſigne vnto the people: the Nations ſhal ſeeke vnto it, and his reſt ſhall bee glorious.

Chap.49.6. I will alſo giue thee for a light to the Gentiles, that thou mayſt be my ſaluation, to the end of the world.

Verſe 22. Thus ſaith the Lord God, Behold, I will lift vp my hand to the Gentiles, and ſet vp my Standard to the people: and they ſhal bring thy ſonnes in their armes: and thy daughters ſhall bee carried vpon their ſhoulders.

Verſe 23. And Kings ſhall be thy nurſing Fathers, and Quenes ſhall be thy nurſes: and they ſhall worſhip thee with their faces towards the earth, &c.

Chap. 60.11. Therefore thy gates ſhall bee open continually, neither day nor night ſhall they be ſhut, that men

men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

Behold, thou ſhalt call a Nation that thou knoweſt not, and a Nation that knew not thee, ſhall run vnto thee, becauſe of the Lord thy God, and the Holy One of Iſrael, for he hath glorified thee. *Chap. 55. 5.*

I haue beene ſought of them that asked not: I was found of them that ſought mee not: I ſaid, Behold me, behold me, vnto a Nation that called not vpon my Name. *Chap. 65. 1.*

And the Kingdome, and the dominion of the greatneſſe of the Kingdome vnder the whole Heauen, ſhall bee giuen to the holy people of the moſt High, whoſe Kingdome is an euerlaſting Kingdome, and all Powers ſhall ſerue and obey him. *Dan. 7. 27.*

And in the place where it was *Hoſea 1. 10.*

ſaid vnto them, Yee are not my people, it ſhall be ſaid vnto them, Yee are the ſonnes of the liuing God.

Micah 4.1. But in the laſt dayes it ſhall come to paſſe, that the mountaine
See *Mal.*3.10. of the Houſe of the Lord ſhall be prepared in the top of the Mountaines, and it ſhall bee exalted aboue the Hils, and people ſhall flowe vnto it:

Verſe 2. Yea many Nations ſhall come, and ſay; Come, and let vs goe vp to the Mountaine of the Lord, and to the houſe of the God of *Iacob*, and hee will teach vs his wayes, and wee will walke in his paths: for the Law ſhall goe forth of Zion, and the Word of the Lord from Ieruſalem, &c.

*Zech.*8.20. Thus ſaith the Lord of Hoſts, that there ſhall yet come people, and the inhabitants of great Cities.

And

And they that dwell in one Citie, shall goe to another, saying, Vp, let vs goe and pray before the Lord, and seek the Lord of Hosts: I will goe also. *Verse 21.*

Yea great People and mighty Nations shall come to seeke the Lord of Hosts in Ierusalem, and to pray before the Lord, &c. *Verse 22. Chap. 9. 10.*

And the Lord shal be King ouer all the earth: in that day shal there be one Lord, and his Name shall be one. *Chap. 14. 9.*

And in these dayes of these Kings, shall the God of heauen set vp a Kingdome, which shall neuer be destroyed: and this Kingdome shall not be giuen to another people, but it shall breake and destroy all these Kingdomes, and it shall stand for euer. *Dan. 2. 44.*

Thy Throne, O God, is for euer and euer: the Scepter of thy Kingdome is a scepter of righteousnes. *Psal 45. 6.*

50. *The conuerſion of the Iewes, and what ſhall precede the ſame.*

Hoſea 3.4. FOr the children of Iſrael ſhall remaine many dayes without a King, and without a Prince, and without an offering, and without an [a] Image, & without an Ephod, and without Teraphim.

[a] (Meaning an Oracle, deliuered betweene the Cherubims.)

Afterward ſhall the children of Iſrael conuert, and ſeeke the Lord their God, and *Dauid* their King, and ſhall feare the Lord and his goodnes in the latter dayes.

Ierem. 50.4. In thoſe dayes, and at that time, ſaith the Lord, the children of Iſrael ſhall come, they, and the children of Iudah together, going and weeping ſhall they goe, and ſeeke the Lord their God.

Verſe 5. They ſhall aske the way to Zion, with their faces thitherward, ſaying, Come, and let vs cleaue

to

to the Lord in a perpetuall Couenant that ſhall not be forgotten.

Behold, I will bring them from the North countrey, and gather them frō the coaſts of the world, with the blinde and the lame amongſt them, with the Woman with child, and her that is deliuered alſo, a great company ſhall returne hither. *Chap. 31. 8.*

They ſhall come weeping, and with mercy will I bring them againe: I will leade them by the Riuers of water in a ſtraight way wherin they ſhal not ſtumble: for I am a Father to Iſrael, & Ephraim is my firſt-borne. *Verſe 9.*

And I wil powre vpon the houſe of *Dauid*, and vpon the inhabitants of Ieruſalem, the Spirit of grace and of compaſsion; and they ſhall looke vpon mee whom they haue pearced, and they ſhall lament for him, as one mourneth for his only ſonne, *Zech. 12. 10.*

sonne, and be sorry for him, as one is sorry for his first-borne.

Verse 11. In that day shal be a great mourning in Ierusalem, as the mourning of *Hadadrimmon* in the Valley of *Megiddon*.

Hos. 1. 11. Then shall the children of *Iudah*, and the children of *Israel* be gathered together, and appoint themselues one Head, and they shall come vp out of the Land: for great is the day of *Israel*.

Micah 4. 6, 7. At the same day (saith the Lord) will I gather her that halteth, and I will gather her that is cast out, and her that I haue afflicted, &c.

51. *The free and plentifull offer of grace to both Iew and Gentile.*

Zech. 13. 1. IN that day there shal be a fountaine opened to the house of *Dauid*, and to the inhabitants of *Ierusalem*, for sinne, and for vncleanesse.

And

And in that day, ſhal there waters of Life goe out from *Ieruſalem*, halfe of them towards the Eaſt Sea, and halfe of them towards the vttermoſt Sea: and ſhall bee both in Summer and Winter. *Chap.* 14. 8.

Ho, euery one that thirſteth, come ye to the waters, and ye that haue no ſiluer: come, buy & eate, come, I ſay, buy Wine and Milke without ſiluer, & without money. *Iſaiah* 55. 1.

Encline your eares, and come vnto mee: heare, and your ſoule ſhall liue, and I will make an euerlaſting Couenant with you, euen the ſure mercies of *Dauid*. *Verſe* 3.

52. *The happy eſtate of the Church vnder Chriſt Ieſus in the latter time.*

BVt in the laſt daies it ſhal come to paſſe, that the Mountaine of the houſe of the Lord ſhall be prepared in the top of the Mountaines, *Micah.* 4. 1.

taines, and it ſhal be exalted aboue the Hilles, and people ſhall flowe vnto it.

Verſe 2. Yea, many Nations ſhall come, and ſay: Come, and let vs goe vp to the Mountain of the Lord, and to the houſe of the God of *Iacob*, and he will teach vs his wayes, and we will walk in his paths: for the Law ſhall go forth of Zion, & the Word of the Lord from *Ieruſalem*.

Verſe 3. And he ſhall iudge among many people, and rebuke mighty Nations afarre off, & they ſhal breake their ſwords into Mattocks, and their Speares into Sithes: Nation ſhall not lift vp a ſword againſt Nation, neither ſhall they learne to fight any more.

Verſe 4. But they ſhall ſit euery man vnder his Vine, and vnder his Figge-tree, and none ſhall make them afraid: for the mouth of the Lord of Hoſts hath ſpoken it.

At

At the ſame day (ſaith the Lord) will I gather her that halteth, and I will gather her that is caſt out, and her that I haue afflicted. *Verſe 6.*

And I will make her that halted a remnant; and her that was caſt farre off, a mighty Nation; and the Lord ſhall reigne ouer them in Mount Zion, from henceforth, euen for euer. *Verſe 7.*

And I will reioyce in *Ieruſalem*, and ioy in my people, & the voice of weeping ſhal be no more heard in her, nor the voice of crying. *Iſaiah 65. 19.*

There ſhall be no more there a child of yeeres, nor an old man that hath not filled his dayes; for he that ſhal be an hundreth yeeres old, ſhall dye as a yong man: but the ſinner beeing an hundreth yeeres old, ſhall be accurſed. *Verſe 20.*

And they ſhall build houſes, and inhabite them, and plant Vineyards, and eate the fruit of them. *Verſe 21.*

They

Verſe 23. They ſhall not labour in vaine, nor bring forth in feare: for they are the Seed of the bleſſed of the Lord, and their buds with them.

Verſ. 24. Yea before they call, I will anſwere; and whiles they ſpeake, I will heare.

Verſe 25. The Wolfe and the Lamb ſhall feed together, and the Lyon ſhall eate ſtraw like the Bullock: and to the Serpent duſt ſhall be his meat. They ſhall no more hurt nor deſtroy in all my holy Mountaine.

Chap. 33. 20. Looke vpon Zion, the Citie of our ſolemne Feaſts: thine eyes ſhall ſee Ieruſalem a quiet habitation, a Tabernacle that cannot be remooued, and the ſtakes thereof can neuer be taken away, neither ſhall any of the cords thereof bee broken.

Verſe 21. For there the mighty Lord will bee vnto vs, as a place of Flouds and broad Riuers: whereby ſhall paſſe

paſſe no Ship with Oares, neither ſhall a great Ship paſſe thereby.

For the Lord is our iudge, the Lord is our Lawgiuer, the Lord is our King, he will ſaue vs. *Verſe 22.*

Behold, a King ſhall reigne in Iuſtice, and the Princes ſhall rule in Iudgement. *chap. 32. 1.*

And that man ſhall bee as a hiding place from the winde, and as a refuge for the tempeſt: as Riuers of water in a dry place, and as the ſhaddow of a great Rocke in a weary Land. *Verſe 2.*

The eyes of the ſeeing ſhall not be ſhut; and the eares of them that heare, ſhall hearken. *Verſe 3.*

And the heart of the fooliſh ſhal vnderſtand knowledge, and the tongue of the ſtutters ſhall be readie to ſpeake diſtinctly. *Verſe 4.*

A niggard ſhall bee no more called liberall, nor the churle rich. *Verſe 5.*

And iudgement ſhall dwell in *Verſe 16.*

the Deſart, & iuſtice ſhal remaine in the fruitfull field.

Verſe 17. And the worke of iuſtice ſhall be peace, euen the worke of iuſtice and quietneſſe, and aſſurance for euer.

Verſe 18. And my people ſhall dwell in the tabernacle of peace, & in ſure dwellings, and in ſafe reſting places, &c.

Pſal. 72. 6. Hee ſhall come downe like the raine vpon the mowne graſſe: and as the ſhowres that water the earth.

Verſe 7. In his dayes ſhall the righteous flouriſh: and aboundance of peace ſhall be ſo long as the Moone endureth.

Verſe 8. His dominion alſo ſhal be from Sea to Sea, and from the Riuer, to the ends of the Land.

Verſe 11. Yea, all Kings ſhal worſhip him: and all Nations ſhall ſerue him.

Verſe 13. Hee ſhall bee merciſull to the poore

poore and needy, and ſhall preſerue the ſoules of the poore.

Hee ſhall redeeme their ſoules from deceit and violence: and deare ſhall their bloud be in his ſight. *Verſe* 14.

His name ſhall bee for euer: his name ſhall endure as long as the Sunne: all Nations ſhall bleſſe him, and be bleſſed in him. *Verſe* 17.

53. *His ſecond comming to Iudgement, and the Reſurrection of all fleſh to appeare before him.*

FOr I am ſure that my Redeemer liueth, and hee ſhall ſtand the laſt on the earth: *Iob* 19. 25.

And though after my skinne, wormes deſtroy this body, yet ſhal I ſee God in my fleſh. *Verſe* 26.

Whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other for mee, though my reynes be conſumed within me. *Verſe* 27.

Pſal. 50. 3. Our God ſhall come, and not keepe ſilence: a fire ſhall deuoure before him, and a mighty tempeſt ſhall be moued round about him.

Verſe 4. Hee ſhall call the heauen aboue, and the earth, to iudge his people.

Verſe 5. Gather my Saints together vnto me: thoſe that make a Couenant with me, with ſacrifice.

Verſe 6. And the heauens ſhall declare his righteouſneſſe; for God is Iudge himſelfe. Selah.

Dan. 12. 1. And at that time ſhall *Michael* ſtand vp, the great Prince, which ſtandeth for the children of thy people, and there ſhall bee a time of trouble, ſuch as neuer was ſince there beganne to be a Nation, vnto that ſame time: and at that time thy people ſhall be deliuered, euery one that ſhall be found written in the Booke.

Verſe 2. And many of them that ſleepe in the duſt of the earth, ſhall awake;

wake; ſome to euerlaſting life, and ſome to ſhame and perpetual contempt.

And they that bee wiſe, ſhall ſhine as the brightneſſe of the firmament, and they that turne many to righteouſnes, ſhall ſhine as the Starres for euer and euer. *Amen.* *Verſe 3.* See 2. *Eſdr.* 7. 31. & 14. 35.

The Thanksgiuing of a Chriſtian Soule for the performance of all theſe merciſull predictions, and the full accompliſhing of that great and glorious worke of our Redemption.

ISAI. 61. 10. & 63. 9.

I Will greatly reioyce in the Lord, and my ſoule ſhall bee ioyfull in my God: For hee hath cloathed me with the garments of Saluation, and couered me with the Robe of Righteouſneſſe; hee hath decked mee like a Bride-

groome, and as a Bride tireth her ſelfe with her Iewels.

In all our troubles he was troubled, and the Angell of his preſence hath ſaued vs: in his loue and in his mercy hee hath redeemed vs, and he beares and carries vs alwayes continually.

PSAL. 72. 19.

BLeſſed therefore bee his glorious Name for euer, and let all the earth be filled with his glory. So be it, euen, So be it.

FINIS.

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